DOCUMENT RESUME

ED 222 415 SO 014 302

TITLE AFS Orientation Handbook. Second Edition.
INSTITUTION AFS International/Intercultural Programs, Inc., New York, N.Y.
PUB DATE 82
NOTE 57p.; Prepared by the Research Department.

EDRS PRICE MF01/PC03 Plus Postage.
DESCRIPTORS Cultural Awareness; Cultural Exchange; Culture Contact; High Schools; *Intercultural Programs; *International Programs; *Orientation; Orientation Materials; *Student Exchange Programs; *Study Abroad

ABSTRACT

Ideas and approaches are suggested for the orientation of high school students involved in the international/intercultural programs sponsored by the American Field Service (AFS). The nine documents presented may be copied or adapted for use by AFS national offices as they develop their own materials for orientation of students, host families, and natural families. The first four documents deal with pre-departure orientations. They include a student handbook, a sample bulletin containing host country information for students, a letter to host parents, and a handbook for hosting schools. Documents 5 through 7 deal with orientations during the experience. There is a booklet containing suggestions for newly arrived students and two letters, one to be sent to natural parents after the student departs and one to be sent before the student returns home. The last two documents are a self-assessment questionnaire for students and some questionnaire items to help post-return adjustment. Additional suggestions include a quiz for host parents, ways to help students discuss national or global issues, and an activity to help students from different cultures get acquainted with one another. Included is an annotated bibliography. (RM)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

U.S. DEPARTMENT OF EDUCATION
NATIONAL INSTITUTE OF EDUCATION
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
☐ This document has been reproduced as received from the person or organization originating it.
X Minor changes have been made to improve reproduction quality.
• Points of view or opinions stated in this document do not necessarily represent official NIE position or policy.

ED222415

afs

Orientation Handbook

Second Edition

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY
Cornelius Lee Grove
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

SP 014 302

Prepared by the Research Department
of AFS International/Intercultural Programs

©AFS International/Intercultural Programs, Inc., 1982. All rights reserved.

Table of Contents

I. Introduction 2

II. Thinking about Orientation 3

III. Documents for Pre-Departure Orientations 7

A. A Handbook for Students 8

B. Host Country Information for Students 17

C. A Letter to Host Parents 21

D. A Handbook for Hosting Schools 25

IV. Documents for Orientations During the Experience 31

A. Some Suggestions for Newly Arrived Students 32

B. A Letter to Natural Parents After the Student Departs 38

C. A Letter to Natural Parents Before the Student Returns 40

V. Documents for Post-Return Orientations 41

A. A Self-Assessment Questionnaire for Students 42

B. Some Questionnaire Items to Help Post-Return Adjustment 45

VI. Suggestions 47

A. Advance Feedback for Facilitators 48

B. Quiz for Host Parents 48

C. Discussions of National or Global Issues 49

D. Children's Games Exchange 50

VII. Annotated Bibliography 51

Introduction

This is the Second Edition of the **AFS Orientation Handbook,** an annual publication of AFS International. The various editions of this handbook are intended to serve as a continually renewed resource of ideas and approaches for the orientation of participants in AFS programs anywhere in the world. The suggestions found in any edition of this handbook do *not* replace those presented in previous editions, but add to them. Thus, the published collection of ideas and approaches for AFS orientations will continue to grow over the years.

In this Second Edition, AFS International has decided to publish eight orientation-related documents developed by AFS National Offices in Europe, Asia and the Pacific, and Latin America. (The ninth document was developed by the Research Department of AFS.) These include guide books, informative letters, questionnaires, and similar materials that are routinely sent or given to program participants by the National Offices. These and numerous other materials were collected in the spring of 1981 when 32 National Offices responded to the "AFS Worldwide Orientation Questionnaire." From the many documents submitted at that time (and from others available in the files of AFS International), the eight included in this Second Edition were selected for publication because they are outstanding or innovative in one way or another, and because they represent diverse regions of the world.

AFS International is making these exemplary documents, or (in the case of the longest documents) portions of them, available to the worldwide AFS community in the hope that National Offices everywhere will be encouraged to develop appropriate documents to meet similar goals. The nine documents presented in this Second Edition may be copied or otherwise imitated by AFS National Offices as they develop their own materials for orientation of students, host families, and natural families. Of course, each National Office should rewrite these documents as necessary to suit their own organizational needs and cultural patterns.

In dealing with the eight documents that were originally developed by AFS National Offices, the Research Department of AFS International has acted only in the capacity of editor, making minor changes as necessary to bring the original text into conformity with standard English usage. In the case of the longest documents, the Department selected for reprinting those portions that particularly concerned cross-cultural orientation or other matters bearing on the adjustment of program participants. In no case did the Department alter the content or train of thought in those portions that are reprinted herein. The origin of each document and other explanatory comments are included in the "Editor's Introduction" at the beginning of each of the nine items included in Sections III, IV, and V; a similar introduction exists for Section VI ("Suggestions").

The Second Edition of the **AFS Orientation Handbook** was developed under the guidance of a committee consisting of Urs-Rainer von Arx, Tsugiko Scullion, Don Mohanlal, Mary Ann Zaremba, and Wendy Soutar.

The AFS Research Department

Section II Thinking About Orientation

Minimum Standards for AFS Orientations

*Editor's Introduction: In each edition of the **AFS Orientation Handbook**, Section II contains an article about orientation written by an AFS volunteer or staff member who has a special interest in the theory or practice of intercultural learning. This series of articles, year after year, provides a public forum through which members of the worldwide AFS community can share with other AFS people their perspectives and new ideas with respect to the orientation process for students, host families, and natural families. Articles intended for Section II may be submitted at any time to AFS's Director of Research.*

This year, we are printing edited excerpts from an address given by Michael Hutter on September 16, 1981, during a plenary session of the 1981 AFS World Congress in Ajijic, Mexico. Hutter served as a World Congress Trustee from 1976 to 1981, and was re-elected as an AFS Trustee at the 1981 World Congress. He is from West Germany, where he has been an active AFS volunteer since 1972. He spent his AFS year in Camas, Washington in 1965-66.

Minimum Standards for AFS Orientations

by: Michael Hutter
AFS Trustee from West Germany

AFS has made great progress during the last five years in terms of orientation activities. When orientation was talked about during the 1976 World Congress, it was a fairly new concept being used in some countries. To a lot of people, the idea of orientation was completely new. But a few days ago, when I walked through the AFS Fair here at this World Congress,[1] orientation was all over the place. You could see pictures taken at pre-departure orientation programs, you could pick up booklets about orientation prepared by the various national offices—orientation seemed to be a widely spread activity within AFS. I know from my own experiences, and from the research that I've done in Europe,[2] that there is not a country that does not offer at least some program of orientation to its participants.

The task now before us is to link those various pieces of orientation together so that they can be recognized clearly as *one unified approach.* It is important that we do this because program diversification is going to make it increasingly difficult for people to recognize what AFS is all about. Already new programs are starting and are looking different in different countries. We need an image that allows us to diversify while not appearing to go off in a dozen different ways. We need an image as an organization that specializes in cultural learning experiences. Whether one is a student, a parent, a volunteer, a staff member, or an outsider, one should be able to look at all AFS programs and to see a variety of international experiences structured along the same lines.

There are other reasons why we must develop orientation programs that are not only good, but also unified in their approach. One is that doing so will make it much easier to talk to people about the *quality* of the programs we offer. I have found, for example, that it's difficult to convince someone—a participant, a family or an outsider—that we have good programs by saying that we take extra care in placing students with host families. But when I talk about our orientation programs, that seems to make immediate sense to people. I have also found that talking about orientation is an excellent way to explain the *cost* of our programs. When I say, for example, "AFS isn't merely sending people abroad; AFS is spending a lot of time with them before they leave, while they're there, and after they come back," then people suddenly seem to develop a very different perspective on the cost of our programs. Finally, having a unified

[1]Each nation represented at the 1981 World Congress participated in an AFS Fair on Sunday, September 13. The exhibits in many cases stressed orientation.

[2]Hutter, Michael. *Ongoing Orientation in EFIL Member Organizations: Documentation 4.* EFIL: Antwerpen, Belgium, (1980). 16 pages.

approach is the only way we can be reasonably certain that our participants will receive the kind of care and services we say they'll receive. We need to have a sense that there is a *continuing flow* of orientation activities. This means that points made in the home country before the student departs will be followed up in similar terms in the host country, and perhaps followed up again after the student returns home; it means that a consistently high percentage of participants—students, young workers, parents, etc.—must be involved in orientation activities; and it means that we have to establish consensus on the content of such activities. Let me suggest such a basic framework: orientation activities are designed to help in learning about oneself, about one's home and host culture and about the organization of the AFS experience.

In order for AFS to have an orientation program characterized by unity of approach and continuity of flow, we will need to develop *minimum standards for AFS orientations.* I believe that there are three basic criteria that we will have to work on if we are to achieve a set of minimum standards.

The first criterion, and probably the most important one, is *compatibility.* The orientation programs of all participating countries must fit together with each other. This cannot be achieved without information. We have to develop a fairly sophisticated way of obtaining information about the content and procedures employed in the various countries, and of keeping track of what will happen if a student goes to country A or B or C, and of what *has* happened if a student has come from country D or E or F. Even *within* some countries there is sometimes a need for information and coordination because students may be forced to go through identical exercises, say during local and national pre-departure orientation programs. A more demanding aspect of compatibility relates to the need for study projects that carry through the student's entire experience. A project that starts in the home country ideally should be carried through during the student's time abroad, then finished after the return home. This type of project would give the student the feeling of not merely going abroad, but also of participating in an experience that has a much longer time frame.

The second criterion underlying minimum standards is *even-emphasis.* Even-emphasis is a way of saying that we must not concentrate on our "pet subjects" because of our educational make-up or political circumstances, or whatever. Once we arrive at a consensus about what seems important to most of us, each of us must be willing to address those topics and to limit the time we spend on those matters that are dear to us alone. Even-emphasis also means that we must not concentrate on students only, but that we must shift more energy to the orientation of host and natural parents since they participate in the experience as well.

The third criterion is *high participation.* There is no point in providing a sophisticated orientation for 10 or 15 people while all the others get a little information letter telling them a little about what is going to happen in the host country and about how hot and cold it gets there. I know that such differences in participation occur for geographical and financial reasons and I realize that these cirumstances pose serious problems.

These three criteria—compatibility, even-emphasis, and high participation—are the essence of minimum standards. These are the criteria to which we will have to commit ourselves in order to be able to say, truthfully, that AFS offers intercultural learning experiences.

The international administration as well as the various national offices will have to play a role in bringing about a set of minimum standards. For not only would leadership be needed in order to develop a consensus that is professional in scope and depth, but also a sophisticated information system would need to be developed and put into operation. And all of this would have its price. That price would involve the willingness to commit resources to the task, and the willingness to accept new objectives and new approaches that are likely to be more or less different from the way each of us has done things in the past.

Developing minimum standards is not an easy task. But I believe that carrying out this task will be very rewarding for staff, volunteers and participants in AFS, and I also believe that it will make orientation the new hallmark for AFS programs.

III Documents for Pre-Departure Orientations

A. A Handbook for Students

B. Host Country Information for Students

C. A Letter to Host Parents

D. A Handbook for Hosting Schools

*Editor's Introduction: A publication called **Turkey Opens a Door for You** is sent by AFS Turkey to all students hosted there **before** the students leave their home country. This booklet is outlined below. Headings in boldface type indicate those passages that are reproduced in whole or in part on the following pages.*

TURKEY OPENS A DOOR FOR YOU

I. **MERHABA** (An introductory statement to welcome the student to Turkey.)

II. **TURKEY** (General information about the country and the culture.)

- A. **Brief Mythological and Historical Background of Turkey**
- B. History
- C. Geography
- D. Climate
- E. **Folklore and Traditions**
- F. **Turkish Proverbs**
- G. **Religion**
- H. **Social Life**

III. **FAMILY LIFE** (A discussion of roles in the family and manners.)

IV. **TURKISH FOOD DELICACIES** (General information about food and table manners.)

V. CLOTHES (Advice about what to bring to Turkey.)

VI. GENERAL INFORMATION (Information about facts, rules, and procedures.)

- A. AFS Rules
- B. Money
- C. Beginning and End of Stay
- D. Useful Facts: Weights, Measurements, Currency, Voltage, etc.

VII. AFS TURKEY (A brief history of AFS/Turkey.)

VIII. LANGUAGE (A pronunciation guide and Turkish-English dictionary.)

TURKEY OPENS A DOOR FOR YOU

MERHABA

We would like to extend a very cordial welcome and our heartiest congratulations to you who have been selected to have an AFS experience in Turkey, the land of sunshine, history, four seas, belly-dancers and lots of other things left out as a surprise for you to find out when you come!

"COME, let us all be friends for once,
Let us make life easy on us,
Let us be lovers and loved ones,
The earth shall be left to no one."

As a Turkish mystic poet, YUNUS EMRE, quoted seven centuries ago. Fits us. How about you?

We are looking forward to meeting you in person and are real anxious to talk with you about lots of things, to introduce ourselves and our country, as the same work has been done last year and the years before.

First of all, clear out all of the preconceived opinions you have about Turkey: you will come to find out it's not a desert with people riding camels around after all. Do come with an open mind to form your own opinions which will be of more value to you than any other opinion. You will soon be in Turkey; in a country which for the time being we suppose you know nothing or very little about. A summer or a year may seem too long; yet it is only after you return to your country that you will begin to think it was too short as you will be fully able to appreciate the wonderful opportunity which has been given to you. As the old Turkish saying goes:

"He who travels knows more than he who lives long."

Besides us, your Turkish family and their friends are eagerly looking forward to your arrival. They will be trying their best to make this a worthwhile experience for you. Remember: You were not imposed on your host family. They want to have you with them, in their home, out of their free will and desire. What further assurance would you need that only goodwill and friendship await you in Turkey and all will turn out just marvelously if you also loyally do your part as a representative of your country? Be assured that the Turkish people are aware and have a good understanding of humanity purified of all nationalistic, social, political and racial prejudices. We know that relations between nations have never stopped and will forever go on, while the unknown, bitter and stiffer relations occur only between governments and not peoples. Now would you go on to the next pages to find out basically what kind of a deal you are in for, what's going to happen to you in Turkey, and about other things—as many as we could remember—grouped in this booklet for your guidance and convenience.

TURKEY

Why? Why for the sake of the enormous blue sky above and the marvelous green grass below did they name this country "Turkey"? Please, don't ask us! It's only in your language and doesn't have anything to do with Thanksgiving in any other language. We call this country "TURKIYE", meaning the land of the TURKS. And, that's all: it's not edible.

Maybe you aren't so thrilled about coming to Turkey while there are so many other publicized, glamorous European countries or so many truly exotic, different and far-off eastern countries. Well, people, willingly or unwillingly, knowingly or unknowingly, you've got yourself a treat: Turkey is east and west, old and new, cold and hot, and history and geography! You'll take a walk along a street, on one side you'll see mosques, stone houses with people still living in the 16th century, and on the other side you'll see a newly built crazy discotheque with the swinging people living it up in the 21st century! And what is more

amazing is that Turkey has wonderful control over opposite poles in every area. People are conservative, people are open-minded; people are religious, people are not so religious; people believe strictly in one thing, people believe in exactly the opposite; people formal, people casual; and countless other contrasts. The country is known for its being "different." Europe stands for Western culture, Asia brings to mind vast spaces filled with civilization reaching back to the origins of Man. Turkey lies in both, as a visit to the city of Istanbul will give you the chance to sail from one continent to the other on a ferry-boat, or drive over a modern suspended bridge.

What's Turkey like? Haydaaa! (surprise word).

A Turkish returnee once tried to explain it as follows:

"It's like sunny with sandy natural beaches
It's like merry fishermen, merry passengers on ferry-boats,
It's like red, blue busses, and little carts pulled with
Good old horses that carry you on lovely islands which lie in the cool
Waters of the Sea of Marmara.
It's like paved, narrow, silent roads in Anatolia.
And, old ruins that smell history,
Troy, Ephesus, others.
It's like two, three weeks of snow in Istanbul
That's winter here,
But bitter is the Anatolia
Winter...
Oranges, oranges,
Little black-haired girls
Rushing to schools.
It's like that,
Just like that...
Over here in TURKIYE."

BRIEF MYTHOLOGICAL AND HISTORICAL BACKGROUND OF TURKEY

To acquire a general knowledge of the history of the territories located within the national boundaries of present day Turkey, one would have to study to some extent the history of at least a dozen of the world's greatest civilizations, and in doing so go back several thousand years.

Thanks to these successive civilizations no other part of the world is richer in legends, mythology, traditions, and major historical occurrences; no other part of the world has more deeply affected and shaped the destiny of mankind, leaving its inspiring and vitalizing imprint on the minds, literature and arts of many nations. Out of a vast multitude of instances one can cite the fact that it was this soil which gave birth at the end of the 12th century to the Turkish Ottoman Empire which held sway over major portions of Europe, Asia and Africa for hundreds of years; and that it was the Turkish conquest of Constantinople in 1453 which brought the Middle Ages to an end, and which contributed in a very large measure to the inception in Europe of the Renaissance, which flourished in the 15th and 16th centuries. Such instances, however, would be too recent in relation to the antiquity of this region.

ON THE BASIS OF MYTHOLOGY, HISTORICAL FACTS, AND BIBLICAL REFERENCES...

Did you know that...

...the Virgin Mary passed the last years of her life in Turkey and was buried in TURKEY?

...the first Christian basilica dedicated to the Virgin Mary was built in TURKEY?

...Saint Nicholas, the original Santa Claus, was born, lived and died in TURKEY?

...Saint Paul was born in TURKEY and that it was in TURKEY that he was stoned and left for dead?

...Saint Paul preached his first sermon in TURKEY?

...it was in TURKEY that the ancient forerunners of Rip Van Winkle slept in a cave for centuries?

...it was in TURKEY that Mark Anthony and Cleopatra met for the first time?

...the Temple of Diana (Artemis), one of the seven wonders of the world, was located in TURKEY?

...Saint John wrote his Gospel in TURKEY and was buried in TURKEY?

FOLKLORE AND TRADITIONS

The legends of Turkish folklore are many and charming. There are tales of jinns and peris (oriental fairies) born from the "Thousand and One Nights," and the famous Nasreddin Hodja, who is one of the most celebrated personalities in the Middle East and the Balkans, and whose stories have recently been filmed in Hollywood under the title "Mulla Nasreddin". He is much more alive than Sinbad the Sailor or Aladdin, for his words and deeds arise from the everyday life of the people, and make them laugh in what is sometimes a very earnest world.

Here's a story from him:

One day the Hodja and his son went on a short journey, the boy seated on the donkey. On the way they met some people coming in the opposite direction. "That's modern youth for you," they said, "The son rides on a donkey and lets his poor old father walk!"

When they had gone, the boy insisted that his father take his place on the donkey. The Hodja mounted the donkey, and his son walked at his side. They met some more people.

"Just look at that!" they said. "There is a full-grown man riding on the donkey, while his poor son has to walk!"

"The best thing to do" said Nasreddin, when they had disappeared from sight, "is for both of us to walk. Then there can be no such arguments."

So they continued their way walking beside the donkey. It was not long before they met another group.

"Just look at those fools" they said, pointing to the Hodja and his son. "They plod along in the heat of the sun, and their donkey takes it easy!"

"You will have learned, my boy," said the Hodja, when they had gone, "just how difficult it is to escape the criticism of wagging tongues!"

TURKISH PROVERBS

Proverbs which are handed down unchanged for generations tend to reflect to a certain degree the moral, spiritual and mental make-up of the people they relate to.

It may, therefore, be both interesting and amusing for you to read the following Turkish proverbs classified under various headings for convenient reference.

Hospitality

Guests bring good luck with them.

Friendship

A good companion shortens the longest road.

A thousand friends are too few, one enemy is too many.

Once a friend, always a friend.

Of everything the newest, of friends the oldest.

A father's friends are a legacy to his children.

Charity

Charity is the key to heaven.

Who gives to the poor gives to God.

What you give away, you keep.

If you want to do a good deed, consult no one.

Patience

Patience leads to salvation.

Patience is bitter but it bears sweet fruit.

With patience mulberry leaves become satin.

Hard Work

God loves those who work hard.

To work is to pray.

Activity breeds prosperity.

What the vineyard needs is hard work, not prayers.

Work means a short day and a long life.

Work as if you were to live forever, act as if you were to die tomorrow.

God

Fear him who fears not God.

Who fears God need fear no one.

If God closes one door, He opens a thousand others.

Who calls on God shall not want.

God apportions snow according to the size of each mountain.

God is the enemy of pride.

What God arranges, nothing deranges.

Miscellaneous

Kind words will open an iron door.

Who lives on hope dies of hunger.

Hate excludes piety.

Beauty passes, wisdom remains.

Trust in God but first tie your camel.

A fool dreams of wealth, a wise man of happiness

A heart in love with beauty never grows old.

A kind word keeps a man warm through three winters.

A knife wound heals but a tongue wound festers.

A man is as wise as his head, not his years.

Inherited wealth is soon dissipated.

Little greed, big loss.

The devil's friendship ends at the gallows.

To speak is to sow, to listen is to reap.

Who digs a pit for his neighbor should dig his own size.

Who starts up in anger sits down with a loss.

Turkish folklore, whether it be dances, songs, music, or legends, is very rich. Some of the Turkish dances are of "heroic gesture" as the dance of the Sword and Shield, which can be seen in Bursa. Others are of a more sentimental order, and symbolize the birth of love and exchange of the betrothal promise between a couple. Thus we have dances in which only men take part, and others in which both men and women participate. There are others danced by women, and this custom stems from the times when the women folk remained alone while the men were away with the flocks or else warring in distant lands.

Turkish folk dances are totally different from the Western; they have no connection either with the belly-dance or with the sacred and symbolic dances of the Far East. You may want to learn a few steps.

Turkish music branches into Classical, Folk, and Westernized. The Classical and Folk music knows nothing of polyphony or harmony, but using quarter tones, follow a melodic and modal line reminiscent of the plain-song.

RELIGION

Turkey is a secular State and a predominantly Moslem country where all religions are respected and where the freedom of worship prevails. Since the non-Moslem section of the Turkish population is very small, Christian churches and synagogues are to be found only in a limited number of cities, mainly in Ankara, Istanbul, and Izmir. If religious services of your denomination are available in the community where you will be staying, you can attend them freely. Check with your host parents or with AFS Area Coordinators.

It may also be a good chance for you to learn about another religion. Moslems vary greatly in the degree to which they follow their religious practices. A few of the customs in Turkey are related to religious beliefs. And today, whether a person is strictly religious or not, he may be accustomed to certain traditional rules. You may find it interesting to learn these customs and beliefs. You may wish to discuss them in order to compare them with those of any other religion. Although we do urge you to talk about these customs, these talks should never be allowed to turn into arguments.

SOCIAL LIFE

The most characteristic part of the social life in Turkey is that in our daily life the traditions and customs

settle down so deeply that they mostly stand for a definite and unchanged answer to questions like "why?" and "how?".

We have to look at the Turkish social life from two different points of view: Life of the big towns which are, generally speaking, Istanbul, Ankara, and Izmir, and the life of the Anatolian towns and villages. Now, knowing which part of Turkey you will be going to and taking this comparison into consideration will make your adjustment easier. But then, of course, it is possible to find different social lives anywhere depending on the families in particular....The big towns offer a more active social life. With the advantage of a better transportation system in the big towns one can reach and see every part and every kind of city life. Entertainment-wise, there are the movies, beaches, soccer games, along with water sports, and there are the discotheques, clubs and coffee houses, and concerts (popular and classical), all of which play an important part in the city's life.

Anatolian communities can be a bit more conservative and more traditional but they sure know how to entertain themselves in their own special way. You'll soon find out for yourself about this pleasant and casual way of entertainment.

FAMILY LIFE

Here it comes, people! Whatever we say in the following paragraphs might either be right or wrong depending on the family you are going to live with. The big talks would lead to nothing but pure generalizations! First of all, Turkey is not a swinging tweedle-dee-tweedle-dum country where life is but a dreamy loose trip on a carefree crazy-colored boat rolling down the Swannee River! Life is certainly different around here.

Now, very briefly, let's take the father in the Turkish family: He is the one who supports the family and on whom, so he expects, all respect should be reflected. The children are usually closer and more sincere toward the mother than the father. The children in the family are expected to be good children; devoted and grateful to their parents. But to what degree are they liberated? Is there a generation gap? Night dates? Leaving home to make one's own living?

So don't be surprised, in this country of pleasant contrasts, if you dislike some people objecting to a lot of the things that come to you so naturally. Yes, there is a generation gap. How could it be avoided? And this gap is a little stiffer maybe on account of the vast gap of education and culture between some parents and their children.

"One thing I did want to bring up was the source from which you learned the customs. I came expecting never to cross my legs again or chew gum for two months, never to wear short skirts, and to wear slippers at home for the rest of my life. My sister Gozde laughed so hard at my attempts to abide by all the rules that the whole apartment shook. My parents wondered what was happening to AFS. I understand that these customs may be practiced in more remote areas but I suggest you give more explicit directions next time," SP '71 Judy once warned us. So you see we just cannot generalize; it all depends on your family.

Now, speaking of good old dating....It's not the same as in the USA. Always ask your Turkish brother or sister about everything you want to know on the subject.

We assume you know by now that you will not be a guest but a member of the family. Get into the spirit. Although your families seem to have accepted the AFS rule that you should be treated exactly like their children, they will—based on their strong traditional customs—tend to make you a guest and nothing may be demanded of you. This position, we think, will disturb you. Offer your cooperation. If your mother is tired, ask to wash the dishes yourself. But neither get hurt, nor give up hope, if your kind offer is turned down. In their own special way, they, too, are trying to be nice. Find another time and occasion to extend your cooperation and make them accept the fact that their AFS child is not a guest....If you want to

form close relationships, you have to be sensitive to the needs of other people and to be considerate. Be frank in all respects. You are in Turkey to learn rather than to teach. Listen and take in all impressions and information you can possibly observe. Never hesitate to ask for advice from your family, from friends, from AFS, and don't be afraid to be corrected. There's much to learn and it is no loss of prestige to ask questions. Ask your family to tell you their criticism; show that you do not mind. Be ready to accept differences: it is an unfortunate misconception that differences are synonymous with superiority or inferiority. You will find much, very much, in Turkey that is different, but just different. It is, therefore, unnecessary to ponder whether it is better or worse. Comparison and generalization are two dangerous enemies of your successful stay. You are not here to judge. "This is that, but in the U.S., this is this!" may usually prove to be false, later. Don't just look and listen to things, but see and hear.... And think about whys. Your family accepts you out of friendship; they have no material advantage from it. Show them you are grateful—not by expensive gifts, but by frequent thank yous, by a smile, by showing enthusiasm and appreciation and an interest in what they have to offer. Your appreciation is necessary to build a lasting bond between your family and you! You will find out that it requires a great deal of maturity, insight and tact to be a true brother or sister to a complete stranger. We are sure you will try to adapt yourself. Don't see things as an American but as yourself, an individual. When you face a different way of doing things, be ready to try it. You won't die but will have a sweet memory to carry back. Don't try to impose your ways on others, but again, talk about them, let them learn your ways, too. Since you will be exposed to new things, you will be naturally inclined to ask questions and search for the motivations behind a different way of living. We tell you, this is not an easy task. It will require of you some sacrifices.

Be humorous. Turks love laughing. A laugh, a smile, a joke is an international means of communication. This, of course, includes laughing at yourself.

We take our aims very seriously, and we think that you, too, have an important task as an AFSer. But paradoxically, you will be more successful if you do not take all these duties too seriously. Just relax! Take it easy and be yourself.

Here's homesickeness! As a matter of fact we always thought homesickeness was a state of mind, in that you get sick of home and leave it. But during our AFS year in the States we learned and experienced that it is just the opposite. Now supposing you got homsick! But how could you! With so much to learn and to observe in such a short period of time you can't afford to be homesick. OK! So you did. Would you hide in a quiet corner with a stack of letters and pictures from home? Oh, no! You know homesickeness grows from missing people or things that are familiar. Then, try to make yourself familiar with your new surroundings. If you can't help it, find a student who is sick of home, then you'll both cancel out! "I have a tendency to be homesick....Wednesday it all hit at once. Sad news....I got a letter from home that day and I'm afraid I let loose."

"I think that the mark of becoming really accustomed to this new situation is when you stop thinking about what you were doing three weeks ago in the States and start thinking about what you will be doing tomorrow. Of course, I miss my family and friends very much, but they will still be there when I return...," writes one of the previous Summer Program students to Turkey.

MANNERS

There is a lot of handshaking for everybody and kissing on both cheeks among the family members. If you are introduced to a person you shake hands with her or him. When you meet somebody or when you say goodbye, you shake hands.

Manners are generally formal in Turkey. There are quite a few "offs", such as : Keep hands off pockets when talking to respected people, keep feet off tables any time, anywhere, take your shoes off before entering a house unless otherwise suggested. Be sure not to go around barefeet either in the household or outside.

Small things like these we're sure you'll learn fast. Table manners will be different from what you are accustomed to. This time, the left hand is not "off" the table, but on, and holding the fork, while the right hand keeps the knife. Nobody's going to criticize you if you hold the fork in your right hand, though. Eat everything the way it comes to you. Talking about eating, we must comment on Turkish *Mmmm,* Turkish food....Wait a minute, let's make a new headline for that; it is well worth it.

TURKISH FOOD DELICACIES

That's why you are coming to Turkey; to eat and to get fat! Man, when we eat, we surely eat.

Relax people! We don't cook anything so weird that you cannot stand it. No, we don't. For Turks, eating is one of the most serious matters of life, so that they can't even think of having just a quick sandwich and black coffee and call it lunch. It takes about a million and a half hours for the Turkish mother to cook and grace her food for her family. Exactly! You don't expect your Turkish mother to cook American food for you, do you? How's she supposed to know about strawberry pancakes? Over food, we Moslems say no grace except this Arabic sentence-word:

BISMILLAHIRRAHMANIRRAHIM. (Try to read it, won't you?) Meaning, "In the name of God, the Compassionate, the Merciful." Children don't start eating before the father does. We mostly drink water which is tested to be good for our health with so many minerals in it. If we all drink it and survive, don't worry; you will too, despite whatever rumors of hygiene you have been told before. You may be offered soft drinks or beer (which is traditionally an "OK'd alcoholic beverage" in Turkey even for minors). Turks may tend to insist on your eating more. Get used to the idea. Just say "doydum", meaning "I am full." If people don't eat, we think it is because they are either unhappy or sick. A famous old Turkish proverb says:

"Spirit gets into a man with the food he eats."

And the Turkish Master Chef—he is a jolly, stout fellow, usually from the province of Bolu—would humorously add:

"A hungry bear will not dance."

It is an indication of world-famous Turkish hospitality that you should be offered something to eat or drink, even if it is the fourth house you are visiting in one afternoon. And it is an indication of your appreciation that you should accept and eat what has been offered and also comment on it. The variety of the food offered in one meal are: For breakfast, butter, jam, cheese, olives, crackers, grissini, tea, bread. For lunch and dinner, vegetables, meat, rice, salads, fresh fruit, sweet pastry. Most families have tea and cookies around five in the afternoon.

Editor's Introduction: AFS/Australia provides a departure bulletin for students containing cultural and practical information specific to each host country. The following document is the AFS/Australia Departure Bulletin for students going to Thailand.

AFS/AUSTRALIA DEPARTURE BULLETIN

THAILAND

AFS PERSONNEL

The AFS National Director responsible for you during your stay in Thailand is:

Ms. Somlucksana Jotikasthira
AFS National Director
c/- AUA Compound
179 Rajadamri Road
Bangkok 5
Thailand

She and other members of our office staff there will be your official contacts and available to be of help to you.

PASSPORT & VISA

This office will obtain your Thai visa for you. The necessary application forms are enclosed. You should complete and sign both copies, answering the questions indicated below as follows:

- purpose of visit—exchange student
- duration of stay—12 months
- proposed address—your host family address (If you do not yet know your host family's name and address, leave this question blank and the information will be inserted by this office as soon as the placement details arrive.)
- local guarantor—AFS/Australia, 65 York St., Sydney
- guarantor & address in Thailand—name and address of Thai AFS National Director

Without any delay, send to this office:

- the two visa application forms completed and signed
- your passport: be sure you have signed it
- 3 passport size photos
- a postal money order or bank cheque made payable to the Royal Thai Consulate for $14 to pay the visa fee.

We will obtain your visa and will keep your passport, returning it to you when you arrive in Sydney for orientation. The visa will be for 90 days, and the AFS office in Thailand will extend its validity after your arrival.

MEDICAL PREPARATION

For your general good health travelling overseas, you are advised to be sure your immunizations for tetanus and polio are up to date. There are no required vaccinations or immunizations for travel to Thailand. However, you are strongly advised to obtain immunizations against cholera and typhoid, which should be recorded in a yellow international certificate of vaccination booklet and certified by the Department of Health. You should also have entered on your yellow certificate of health your blood type and the result of a Mantoux TB test. A test will be repeated at the end of the year and the result will be compared with the first test.

PREPARATION & ORIENTATION

Between now and your departure, you should try to increase your general knowledge of Thailand by reading books from the local library, material in encyclopedias, magazines and newspapers. Try to get in touch with someone from Thailand and, as well as obtaining information about the country and culture, ask that person to introduce you to the language. It is a tonal language (pitch of voice conveys meaning), so it will help you to be familiar with some of the sounds before you arrive. Once you are living with your family, the amount of Thai you will learn will be directly proportional to the effort you invest. Don't be afraid of making mistakes, because Thais are usually pleased and helpful when non-Thais make a sincere attempt to learn their language.

Arrangements for the pre-departure orientation in Sydney will be covered in your travel instructions. That orientation will deal with adjustment to differences and ways to approach new and unexpected situations.

On arrival in Bangkok, you will be met by AFS staff and volunteers who will conduct a one-week orientation and language training session. During that time, you will stay with a host family. Professional tutors will conduct the language training. Other activities scheduled will include lectures and group discussions about Thai culture and Buddhism, slides and film shows. (If family and friends wish you to receive mail during that first week, they should address it to you care of the AFS office in Bangkok.)

ALLOWANCE & EXTRA FUNDS

While you are in Thailand, you will receive from the AFS office there a monthly cheque for 400 baht (in Thai National currency), paid 11 times during the year. This amount is considered sufficient to meet your basic needs as a high school student in Thailand. You should budget your money carefully and remember to be sensitive to the spending habits of your host family and others around you.

You may receive extra spending money up to a limit of $Aus 175 during the year. It should be sent to you by international bank draft, in Thai baht, made payable to AFS Thailand. The bank draft should be sent to the AFS office with a covering letter giving your full name.

It is also recommended that you carry with you $US 40 in travellers cheques to cover:

- $10 - expenses during the trip to Bangkok and prior to receiving your first allowance cheque
- $10 - set of books to study the Thai language
- $10 - end-of-year physical examination
- $10 - expenses during homeward trip

CLOTHING

Uniforms are regulation at Thai schools, and your uniform will be provided by your host family.

The general type of clothing worn by Thai teenagers is easy-care, light weight and durable. The Thai style of washing clothes is by hand and is hard on fabrics.

The office in Thailand has compiled the following suggested list of clothing:

GIRLS	BOYS
2 dresses for dressing up (not all black)	4 short sleeve shirts, light cotton
3 dresses for day wear	3 pants: 1 pr. jeans
2 skirts	2 pr. casual slacks

GIRLS (Cont.)

5 light cotton blouses
2-3 T-shirts
jeans
3 pr. slacks
2 pr. shorts (not short shorts)
1 light weight cardigan
1 pr. dress shoes
2 pr. sandals
1 pr. tennis shoes (optional)
lots of under pants, bras and slips (2 knee length slips for school, cotton if possible)
2-3 pr. pajamas or nightgowns (not "see through" or revealing)
1 light weight bathrobe, not "see through"
1 bathing suit
1-2 towels (host families do not provide towels)
1-2 washcloths

BOYS (Cont.)

2 pr. shorts
1 suit or trousers and jacket with white, long sleeve shirt & tie
4-6 handkerchiefs
1 light weight cardigan
1-2 tennis shoes/sandals
1 pr. dress shoes (slip ons recommended)
6 pr. socks
5 changes underwear
1 bathing suit
1-2 towels (host families do not provide towels)
1-2 washcloths

BE MODEST: NO backless dresses, low cut necklines, short skirts
NO tight-fitting clothes (loose things are cooler anyway)
NO make up

GENERAL SUGGESTIONS

Going to school is the most important thing to Thai families. It is a must. Children who hate school, don't work hard, or skip classes are considered bad and lazy. The success of your stay in Thailand is going to depend heavily on your willingness to take seriously this aspect of Thai culture. Your involvement in your schooling will be your key to your successful involvement in Thai life, to your making friends, gaining the respect of your host family, learning the language, etc.

Your school in Thailand will be different from your school in Australia. As you adjust to it, remember that AFS needs the support of your high school in Thailand, just as it needs the support of your high school in Australia. The interest and motivation which you show to your teachers and classmates will bring you satisfaction and will affect your image and the image of AFS in the school. Also, please note now that, in Thailand, teachers are treated with the utmost respect.

Your year in Thailand will be unique for you. It will hold new and unusual adventures in both the quiet and the busy times. You will meet many challenges. Often you will find that in the "give and take" of adjustment you have to "give" more than you "take." You will find that in learning about differences in customs, standards and values, you will add to your understanding of yourself and others. The greatest preparation you can bring to this experience is an open mind and an eagerness to learn and to share. Adjusting to different food, language, and ways will be a challenge, but by meeting this challenge with sincerity and flexibility, you will gain immeasurably.

As this experience starts, keep in mind the importance of showing appreciation. It takes little effort to say "Thank you" for things done on your behalf. You will be surprised how much it means to your host family and others to know that you appreciate what they do for you. The same is true of being sensitive to those around you. Before placing expectations or judgments on the actions of others, be sure you observe

carefully how their actions fit into the accepted Thai customs. Consider your own actions in the same light.

The Thai people are very sensitive to manners, facial expressions and criticism. Try to observe and not criticise. To many Thais, criticism means looking down upon them and their country. Moreover, the King and Queen of Thailand are highly respected. Words against them could cause antagonism against you.

You are soon to embark on a delightful and challenging learning experience. We think that you will find Thailand a fascinating and beautiful country. We wish you a successful stay, one that will grow in value for you while you are there and in the years to come.

Editor's Introduction: AFS/Portugal sends the following letter to families in other countries who will be hosting Portuguese AFS students.

Dear New Parent:

Raising children involves at all times great emotional strain, and more so if the child at hand is a foreign child, with foreign ways.

We intend this leaflet to help make your job as a parent to a Portuguese student much less frustrating by giving you some information on some of the cultural clashing points that you might come in contact with in your everyday relationship with your adopted child.

We hope that this effort will help you to understand better some aspects of unfamiliar behavior, will keep you from hesitation and indecision when guiding your child, and will help you distinguish cultural traits from personality traits.

Please keep in mind that some of the remarks to follow are not intended to ask for drastic changes in your ways, but rather should be thought of as a means to help you help your AFS child to adjust to your community and home.

Family: The family, in this country, is still a very close unit. Parental decisions are respected and followed and the parents have the last word in disciplinary and other family matters. Though the children are often asked for their opinion and this opinion is taken into consideration, they are usually not allowed to rule the family by their wishes.

Children: Children, as a rule, are spoiled (in the U.S. sense of the word). They are allowed to remain children for as long as they wish and, since the parents consider it their own responsibility to take care of them until they mature, the children take for granted anything and everything the parents do for them, for they know that they will do the same for their own children when they come. Many children receive allowances, but they are also used to asking for money when they need. Part-time work during school years is unusual and children will work only when it is necessary to pitch in for the family economics (i.e., when the family is *very* poor). No child feels unwanted, as a rule, and no child is allowed to believe that he is a burden on family finances and has to work for his room and board. Children will help around the house when their studies permit but the chores are not considered their responsibility, since they live in this home, and they are not paid for doing them. Sharing, within the family, is a self understood fact. The sense of strictly personal belongings among siblings is not as strong as in the U.S. It is a very common practice among brothers and sisters to use each other's clothes and personal effects without asking permission first. Like all other things, private lives are shared also within the family. On the other hand, Portuguese people are not as "community oriented" as Americans are, and therefore contacts with neighbours are far more restricted, usually down to the minimum level of good education. A family's private life is an affair that concerns *only* the family.

Few people live in their own houses. Most people live in apartments of various sizes. Since a large number of families live within a small area, the "street" is a sort of social unit for all the youths of the area.

Household tasks are either "women's" or "men's" jobs. Washing, ironing, everyday cooking and the dishes, as well as general house-cleaning, dusting, floor scrubbing, sewing, mending, etc. are women's jobs. Men are repair men. They will fix the leaking faucets, check and repair electrical equipment, repair and paint walls, doors, windows, and furniture, and take care of all "outside jobs" that have to do with family affairs, like paying bills and taxes. Occasionally they will do the food shopping if asked politely and given a list, and they will gladly take care of the baby, especially when it is smiling. Even bachelors, who live

alone, will refuse, as a rule, to do any of the "women's" jobs mentioned above, and will eat out of a tin rather than wash a dish. Though a woman may do much of the fixing and repairing at home, her husband will definitely not reciprocate by doing the dishes. However, this is not quite true when both parents work, and is becoming less and less a general rule.

You see, Portuguese boys and girls are two very distinct sexes and they grow up under this distinction, and more so in provincial areas.

The male traditionally has the ultimate financial responsibility for his family. With more and more women working, the burden is shared, but boys do grow up with this responsibility in mind and they are generally given better chances for education and skills than their sisters, if the family cannot afford to educate both.

In education the competition is not hard, though the academically oriented children devote many hours in studying and preparation for school. School does not have a very demanding schedule: either all afternoon or all morning, not both. Extra curricular activities are almost non-existent in most public high schools. School is in session for nine months. Summer is allocated to rest, relaxation, sports, hobbies, and general goofing off and purposeless hanging around.

Children are encouraged to be sociable, as much as their educational pursuits permit, but the personal social life comes second to the family one. Friends are usually well known to the parents, and "best friends" are often the children of the parents' friends, sharing common activities and friends. Dating might be looked down upon for school aged children, but nowadays it is accepted in most places. Public high schools are all coeducational.

Association with the opposite sex and dating in Portugal are considered facets of social experience and they are not confused with maturity. By the same token, for children to contribute to family or personal expenses is considered a fact of life and has nothing to do with maturity. A mature person in this country is one who will assume responsibilities only when he is ready and willing to live up to them. The sense of responsibility and reliability determines the maturity of the person, and not age, schooling, or marriage.

While living these apparently "childish" lives, our children participate in family matters and discussions, ask questions which are answered, observe, judge, and discuss their judgment with older people and among themselves, and they learn. In Portugal boys are allowed a lot *more* freedom than girls; in fact, they are allowed more freedom than most foreign boys are allowed in their own countries. On the other hand, Portuguese girls have a lot *less* freedom than girls in most European countries and in North America. Due to these circumstances, some Portuguese boys might take a normal pattern of behavior from a foreign girl as a form of outright encouragement. Please note this and also the fact that it is very common for Portuguese boys and girls to always kiss hello and good bye.

Personal Habits: As a rule, Portuguese homes are kept clean, though not the same way they are done in the U.S. They get lived-in during the day, but they are swept and dusted daily. Portuguese youths are like all others. They get messed up and dirty easily and they enjoy long, long showers.

Punctuality is understood in a rather relaxed mood in Portugal and poor performances in this respect should not be thought of in *too* bad terms. This also goes for deadlines which are never final in our country and are thus always met.

Also, Portuguese youngsters think of school absences as a sort of right and not as something they should avoid by all means. Thus, they might miss a class or more for no reason at all—just because they still have some absences to go to reach the allowed limit.

There might be differences also in what foods children like or dislike, which stem from geographical and

cultural differences, and if they show up you should understand this. Children coming from less affluent areas or families may have difficulty in getting used to new kinds of food.

Smoking and drinking: Drinking has no age limit in Portugal and it is considered neither good nor bad. Children are allowed to drink anything from the time they are very young, but as a rule, they don't. Drinking is done mostly on nightly outings or with meals and seldom to excess. Because of this permissiveness, most children will leave alcohol alone while consuming large amounts of soft drinks and water. Beer is almost considered a soft drink and is usually consumed on a small scale. Smoking is not frowned upon generally, but definitely forbidden by some families and schools, while the child is of school age. Maybe as a result of this policy, more and more children pick up the habit behind their parents' and teachers' backs. There is no major drug problem in Portugal, though there are kids who are into drugs and their number tends to increase.

As we said before, this is only an outline covering the general aspects all over the country. Within this framework, there are differences among communities, cities and towns, and families themselves, as there are the world over. If there are any additional questions you may have, covering general aspects of Portuguese culture, please feel free to write to us for supplementary information.

Thank you and good luck,

AFS Portugal

A FEW REMINDERS

- Boys are used to being very independent and not always having to tell parents where they are going or what they are doing.

- Girls are not used to much independence. They might need more help adjusting to more independence and not making ill use of it.

- If the tasks are adequately explained neither boys nor girls will try to avoid doing what is expected of them.

- Food habits are different. For Portuguese young people, eating well is equivalent to eating a lot. Meals in Portugal are much heavier than in most countries.

- Beer is considered almost like a soft drink. Portuguese people are used to consuming a little wine with meals. They seldom have heavy drinking habits.

- Many young people smoke from a very early age.

- It is considered "normal" to be up to half an hour late.

- Portuguese young people go out more often in large mixed groups. Dating, though done, is not so common until people start going together.

- In Portuguese schools, students are allowed to miss, and used to missing a number of classes. Different habits should be clearly explained before school starts.

• Portuguese young people are unaware of the racial influences that in some places are such important issues. The matter should be clearly discussed at the beginning.

• For all these and other cases not mentioned, an open and understanding position on the part of the family is the best help. Families should take some time to explain and to talk things over with the students they are hosting. They should realize that some "difficult" attitudes on the part of the students are the result of a state of tension and bewilderment that a change in cultural environment normally creates.

Editor's Introduction: AFS/Japan has provided a handbook for the schools that will be hosting AFS students. The translation of this document was made by Tsugiko Scullion of the AFS staff in New York.

AFS HANDBOOK FOR HOSTING SCHOOLS

INTRODUCTION

AFS International/Intercultural Programs is a non-political, non-religious, and non-profit private organization with its headquarters in New York City. Over 7,000 high school students from all corners of the world each year go through either one full year or two and a half months of valuable learning experience crossing the boundaries of customs, cultures, languages, races, etc. We are confident that the host families and schools can learn as much through an AFS experience as AFS students coming to Japan.

An AFS experience is not meant to force an AFS student to become a Japanese. Its purpose is to facilitate the development of better understanding between the AFS student and his or her hosts through recognitions of each other's strengths and weaknesses, which also produce better self awareness.

We designed this handbook with the hope that your school will be able to maximize the benefit of hosting an AFS student from an educational point of view. If you have any questions at any time during your hosting experience, please do not hesitate to get in touch with our office in Tokyo.

YOUR SCHOOL AND AFS STUDENT

The primary purpose of both the Year Program and Short Program is to give foreign high school students either one year or two and a half months of sharing their life with the host families and schools, through which they will have an opportunity to understand not only Japan, but also their own countries better.

It is most important for an AFS student to be able to reach out to the people around him or her as a member of a host family and society. We hope that an AFS student will be treated by his or her host family just as another member of the family and that the host family and the student will develop a genuinely affectionate relationship, through which they begin to feel that they are indeed sharing their day-to-day lite together. We also hope that an AFS student will be treated by his or her host school as just another member of the school community and that the AFS student and the members of the school will be able to develop a lasting friendship. Once those genuine human relationships begin to develop, we believe that vast differences in the social environment no longer matter a great deal to an AFS student. We therefore ask that your school faculty guide your AFS student to become a part of your school community by assuming his or her responsibilities in the day-to-day activities. An AFS student is not a guest. Nor can he or she be treated as just a resource person who happens to be a native English speaker. We request that the faculty members at your school deal with your AFS student with exactly the same amount of authority as you would normally exercise for any other students at your school. It is quite conceivable that certain frictions between an AFS student and the rest of the student body at your school could develop in case an AFS student is given special privileges. In fact, there were some AFS students in the past who had been given red carpet treatment as guests at their host schools, which unfortunately resulted in a rift between them and the other, Japanese students at school. We also found it important in the past to let the other students exercise their own judgment in deciding how to deal with an AFS student in their classrooms.

1. School Rules and Regulations

High Schools in most foreign countries do not maintain a set of rules and regulations. Therefore, many

AFS students who come to Japan find it quite surprising that there are a number of regulations at their Japanese host schools. However, we ask that the faculty members at your school guide an AFS student to abide by the rules and regulations established at your school. Giving an AFS student an excuse not to follow these school regulations will not produce a positive result in the long run.

2. **Advisor**
AFS students come from countries where their languages, cultures and customs are vastly different from those of Japan. Even though they receive an intensive language training and orientation for two weeks (for the Year Program students) or five days (for the Short Program students) upon their arrival in Tokyo, during which time they learn the basics of Japanese customs and life style, most students need to concentrate all of their physical and mental energies toward their adjustment to a suddenly changed environment throughout this limited period of orientation activities. Therefore, it is safe to assume that most AFS students have very little, if any, knowledge of the Japanese language, Japanese high school education system, generally accepted Japanese customs, etc., when they first arrive in your school. It would be of enormous help if your school can appoint one of your faculty members as an advisor to an AFS student to help him or her, especially through the initial adjustment period. We hope that the school advisor can clarify many of the questions that an AFS student might have regarding class assignments, club activities, school rules and regulations, etc., and provide appropriate advice to facilitate his or her adjustment to the school.

3. **Class Assignments**
For all practical considerations, it appears that an AFS student can be most appropriately placed with the second year classes in most Japanese high schools (equivalent to junior classes in U.S. schools). It is not necessary to place your student in the same class with his or her host sibling. Some AFS host schools in the past in fact found that placing their AFS students in separate classes from their host siblings produced better results because it reduced the responsibilities for host siblings and at the same time gave the AFS students an opportunity to make friends of their own.

4. **School Curriculum (for the Year Program Students)**
Because most AFS students' language proficiency remains quite limited through the first semester, it is unrealistic to expect that they be able to take part in regular classes during their initial adjustment period. We therefore suggest that your AFS student be allowed to take courses which do not require a high level of Japanese language proficiency through the first semester, such as foreign language classes, music, art, gym, math, Japanese calligraphy, etc. An AFS student should be encouraged to study Japanese during any free periods that he or she might have during the first semester. Normally, most AFS students make a significant progress in Japanese during the summer vacation, and can begin to participate in their regular classroom schedule after the second semester.

Most AFS hosting high schools in the past have been kind enough to arrange a Japanese language tutor for their AFS student. The text book used during an intensive language training provided by AFS/Japan, elementary school textbooks or children's story books can be used as material for these language lessons for AFS students. For most students, the language tutorship is needed just through the first semester beyond which the student can continue to learn the language at a much faster pace, but we would like to ask that your school make whatever arrangement seems most appropriate vis-a-vis your school faculty's time and resources.

5. **School Curriculum for the Short Program Students**
Since the Short Program students' Japanese language proficiency is just as limited as the Year Program students' at the beginning of their experience, we suggest that they be allowed to take such courses as foreign language lessons, art, music, gym, math, Japanese calligraphy, etc., and study the Japanese language during their free periods.

6. **Club Activities and Other Extra-Curricular Activities**
Club activities often give an AFS student an opportunity to adjust to his or her school life and make new

friends. We therefore hope that your AFS student will be given an opportunity first to understand what types of activities are available and encouraged to join a few clubs depending upon his or her own interests. It is not necessary to encourage an AFS student to join club activities that are typically Japanese (e.g. judo, flower arrangement, etc.), but it is advisable for an AFS student to choose activities that he or she can genuinely enjoy and share with the other club members.

Also many AFS students have found in the past that their participation in school festivals or athletic meetings helped them strengthen their sense of belonging to their host schools.

7. **School Excursions (for the Year Program Students)**
School excursions also give AFS students an important opportunity to get to know their classmates and teachers better, and we would appreciate it very much if your school could include your AFS student in these activities during the year.

8. **School Certificate**
Unlike AFS students sent abroad from Japan who do not receive any credit for their year of study during their AFS experience, many of the AFS students coming to Japan from other countries can receive full credit for a year of study that they complete while in Japan. It is therefore often necessary for those AFS students to receive school certificates or report cards from their host schools at the end of the year. There is no specific requirement for the format of such a school certificate, but it should contain a general description of the courses and the level of understanding achieved by your student during the year, as well as any other club activities in which he or she might have participated through the course of the year. The school certificate should be signed by the school principal. Requirements for the content of school certificates may vary slightly depending upon AFS students' sending schools, and your AFS student may be able to explain any detailed requirement directly to you upon his or her arrival in your school.

9. **Preparation for College Entrance (for the Year Program Students)**
Some AFS students from the United States may be required to take a standard test (SAT or ACT) while in Japan in order to meet their college entrance requirement back in their home country. Normally, the test is administered once in the spring and once in the fall of each year, either at Sophia University in Tokyo or at various American schools or U.S. military bases around the country. Each AFS student is responsible for making the necessary arrangement for the test through his or her own guidance counselor at home. These tests are usually given on a Saturday morning, and we ask that your AFS student be excused from the classes on the day of his or her test. If the student needs an overnight stay in Tokyo for the test, please get in touch with our office in advance so that we can make an arrangement for him or her to stay with an AFS family in the Tokyo area.

COUNSELLING AND FAMILY CHANGES

Either for the host family or for the student, the coming year, or two and a half months, may not turn out to be an entirely ideal experience. At times, human chemistry may not work and emotions could run high. There also may be some misunderstandings, dissatisfactions, etc. due to the lack of thoughtfulness or consideration for others, or due to differences in personality or temperament between the two parties. AFS does not expect the host family and the student to live together in continued tension and dissatisfaction.

If there is a serious problem, AFS endeavors to provide counselling support and encourages open communication between the student and host family so that problems can be resolved as quickly as possible. However, there are times when all parties concerned decide that any additional time and effort will not resolve the problem on hand and that it would be best for the student and the host family not to continue to live together. Even though we would like to avoid these circumstances as much as possible, family changes do become inevitable for some of the AFS students. If these situations arise involving your AFS student, we shall certainly notify you immediately and ask for your understanding and cooperation. Under most circumstances, we do not change host schools for AFS students even after their family changes take place.

AFS RULES AND REGULATIONS

AFS International/Intercultural Programs has established the following rules and regulations for all of its program participants.

1. (Outline of those rules listed on the Participation Agreement form.)
2. **Trips During an AFS Experience**

Some AFS students may be given an opportunity to travel during their AFS experience. It is necessary for the AFS office in Japan to be able to contact the student in any emergency situation. Therefore, all AFS students have been given the following guidelines concerning their trips during their AFS experiences:

1) The host family's permission is necessary for any trip that a student may take, and the AFS National Office in Tokyo must be notified of his or her plans.
2) Any trip that would require an AFS student to be away from school while classes are in session cannot be permitted unless it is absolutely necessary.
3) Both the host family and the AFS National Office in Tokyo must be given the contact address and telephone number for emergency situations.

In addition, AFS/Japan has established the following two specific regulations:

3. **Smoking**

In many other foreign countries there are no legal restrictions against teenagers' smoking. AFS/Japan has instructed all AFS students to abide by the laws of Japan, and asks the faculty members at your school to enforce the no-smoking restriction for your AFS students. If an AFS student is given permission to smoke once, it becomes extremely difficult to convince him or her not to smoke again at a later date. In addition, such an inconsistency could conceivably develop a sense of distrust toward the school authorities on the part of the AFS student.

4. **Drinking**

While AFS/Japan permits an AFS student to share occasional wine or sake with his or her host family, no AFS student is permitted to drink in public places.

ILLNESS AND ACCIDENTS

1. **In Case of a Common Illness or Injury**

If a student has been seen by a medical doctor due to an illness or injury that is most common, such as a cold, please send the medical receipt to our office in Tokyo. We shall reimburse you for it.

2. **In Case of Surgery, Hospitalization or Long Term Treatment**

In those circumstances described above, it is necessary for AFS/Japan to be notified by telephone at the time the doctor's diagnosis is given. At that time, we need to know the diagnosis given by the doctor, the name, address, and telephone number of the hospital, the name of the attending physician and the anticipated period of hospitalization or treatment. In case surgery is required, we request that the result of the operation be reported to AFS/Japan via telephone.

3. **In Case of Dental Treatment, Purchase of Eye Glasses, Contact Lenses, Eye Examination, Vaccination or an Illness Caused by a Pre-existing Condition**

In those circumstances described above, the natural parents or the legal guardians of the student must assume financial responsbility. With the exception of an emergency situation involving an acute toothache, etc., a written estimate of the cost should be sent to AFS/Japan describing the treatment and cost involved before the treatment is actually given to the student. The treatment can begin after

we receive authorization from the natural parents or the legal guardian. In those cases, we also need to receive the medical receipt.

Since AFS students do not have insurance coverage in Japan, they will be required to pay the full amount of the medical cost in any of the above situations. However, any medical payment that you make on behalf of your AFS student will be reimbursed as soon as we receive the medical receipts from you.

AFS/Japan is prepared to assist the host family, host school and the AFS student at all times. If you have any additional questions or concerns, please get in touch with us.

IV Documents for Orientation During the Experience

A. Some Suggestions for Newly Arrived Students

B. A Letter to Natural Parents After the Student Departs

C. A Letter to Natural Parents Before the Student Returns

Some Suggestions for Newly Arrived Students

Editor's Introduction: In the late 1960s, AFS/Switzerland originated a booklet called "Switzerland Live." This booklet was initially written during an end-of-stay session by the students who had been in Switzerland that year. The students assembled their ideas as advice for incoming AFS students, and these were edited by AFS/Switzerland. This booklet has been updated several times since then, based on information received from the students and their host families.

SWITZERLAND LIVE

****

LEGACY from the leaving School Program students to their successors

****

A year from now you will realize how hard it is to leave a country that you have come to know and love as we do Switzerland. However, we also remember the difficulties we had to cope with, and the mistakes we made; therefore we hope that our following "words of wisdom" (collected and edited by the Swiss AFS) will be for your benefit. Don't let them put you on the defensive, though—the sooner you can relax, stop being afraid of making mistakes and simply enjoy whatever you are offered, the easier everything will become!

One of the first commonplaces you will find true is how similar people are everywhere. The differences are in the details—but life is made of details, and so are problems. It may therefore help you to know some particularities that are frequent among the Swiss (forgive us for generalizing) and to which it pays to adapt.

A special note to our non-American successors:

Do not let it bother you when we refer once in a while to life in the States; it's just because we don't know enough about other countries. Yet we feel that most of our hints and advice regarding Switzerland can be valid for any AFSer.

LANGUAGE sing high, swing low

Language is a task so frustrating in the beginning that you have a hard time believing it when people tell you that it has been done before. There is always so much you don't understand that you don't realize how much you have learned, until you realize (probably sometime in January) that you can practically follow everywhere. But it does *not* come by itself—it means a constant dogged effort!

The German Swiss are schizophrenic language-wise: while they read and write nothing but High German, they only speak it when they are forced to. In fact, they'd rather speak English and are eager to show their English talent to every English-speaking person they meet, even if they can't speak it well. They will speak High German for your sake, but at the first chance they will fall back into what is really their mother tongue—an idiom that you will soon learn to understand from mere frustration at being left out. You may have a family and a school that insist on having you speak High German only, and then you'd probably better do it. However, most of you will end up speaking a mixture of High German and dialect and will find that this is what makes you really feel part of Switzerland. Don't worry if you plan to use your German later on—you will certainly be able to adapt it to High German standards without much trouble.

The only way to learn the language of your region fast enough is to refuse to speak English as soon and as much as you can. However, you must realize that *one* of the motives for many families to take a foreign student is the wish to improve their English. If you insist on speaking their language only, you will disappoint them. They will understand that in the beginning your learning German/French/Italian is all important; but as soon as you can, set aside certain times in which you speak English to those who want it (it's sometimes the parents who want it for their children and expect you to encourage them). Moreover, there will be many topics your family would like to discuss with you that you can only answer properly in

English. So it's good to be determined about learning their language—but allow yourself some flexibility and consideration!

THE GOLDEN PRINCIPLES

Politeness and good manners are understood internationally, but they seem to differ between the U.S., for example, and Switzerland in one instance: not only do you shake hands when you say hello or good-bye, but you say hello and good-bye a good deal more often. Say "guten Morgen," "bonjour," or "buon giorno" when you first see your family in the morning (no need to shake hands around the breakfast table, though), say good-bye when you leave the house, and say good-night to everyone before you retire. When there are guests, say hello to every single one.

En Guete—Bon appetit—Buon appetito

Table manners also differ, and if you can learn to hold the silverware in European style, it will be noted positively (the success of your stay will not depend on that, but it may be worth learning). Usually someone will say "en Guete," (which means "have a good appetite"—how superfluous!) as the starting signal. One good way to demonstrate that you are not a guest is to help cleaning the table and help doing the dishes without being asked!

It's very hard to predict in what ways you are going to change here, but one thing is almost for sure: you **are going to *gain weight*! This will make your Swiss mother very happy, but it can become quite a problem. So watch yourself from the beginning and stop eating all that chocolate in between! It is** considered basic politeness to *eat everything* that you possibly can get and keep down. You won't find it hard in most instances!

Up and down—up and down...

Your best chance of staying in shape is all the *exercise* you will get. Besides compulsory gym at school, which may be quite stiff, you will end up walking and biking a lot. Your first mountain hike will be your first chance to prove that you can do it just as well as the Swiss. (Please believe your family when they tell you to wear heavy boots instead of the sneakers you prefer!)

The Spartanic Swiss

Thrift must not mean tightness (you will find a good deal of generosity) but to a good Swiss *any waste is hateful.* It begins with things so small you never think of them, like electricity. So turn off the light when you don't need it!

Though *food* is plentiful, it is also precious. Don't ever be seen throwing it away, and finish up what you have on your plate.

Money must be used wisely. Don't keep it jingling in your pockets; that suggests carelessness. You get a large allowance compared to what most Swiss teenagers have and it's imperative that you manage it well. **Of course it's yours, but keep a fairly accurate personal account not only for your own sake, but when** your Swiss father wonders why you are broke on the 20th, you will be glad for an answer. This does not mean that you should be stingy (a gift for a family occasion is always appreciated) and nobody minds if you spend money on personal needs or pleasures as long as it's for something worthwhile. The Swiss have a strong sense for quality and genuineness, and you will soon learn to understand and loathe the word "Kitsch"/"camelote." It's hard for a foreigner to distinguish between a real piece of art or folklore and its cheap imitation, but it's something worth learning.

Experts still debate whether the Swiss mania to *shut doors* is also caused by thrift. However, they cannot be saving heat, since on the other hand they sleep with open windows all year round. So stop trying to understand; shut the door and open the window!

Hot water in some families is limited, and your taking a bath every day may mean that nobody else can. This may not be the case in your family, but it's something worth asking about.

The Natural Look

Would anyone believe that one of the most "difficult" problems a newcomer brings into a family is fitting him into the tight morning schedule around the bathroom? However, as many Swiss believe in *simplicity of appearance*, adjusting to a tighter time allowance is not too difficult.

In most schools you will find the girls wearing the same outfit for a number of days, which was quite appreciated by the girls among us, since our suitcases did not hold much choice anyway. Of course, you shouldn't stop looking nice and neat (that is internationally appreciated); just don't make it so important. Still unforgotten in Switzerland is the American girl who missed the trip to Zermatt because she had to wash her hair that very day! (You should have heard one girl in our group laugh at this paragraph; her Swiss mother spent the whole year trying to make her care more about her looks!)

It's "order-time"

Keeping your belongings neat and tidy is an important quality which is likely to be much more appreciated over here than elsewhere. Most Swiss mothers are good housewives to whom a messy corner in their house causes pain. Don't let it be your drawers! Try to learn what no normal teenager can do: don't leave your room the least bit messier than the rest of the house (depending upon the house you live in, this can mean anything!)

More good advice: don't leave things you don't want read by others lying around (for example, your diaries or letters). They are too tempting.

SOCIAL LIFE

Social life differs very much from that in the United States, for example. It depends mainly upon the individual families. You may have a very sociable family that often invites friends and relatives to their home, or you may have a father who is most happy when you leave him alone with his daily paper. If you are lucky, you can get a feel of community activities: the celebration of the 50th anniversary of the local rifle club, a champion meeting of the gymnasts, a historical festival, etc. The Swiss always find a valid reason to sit together and have a beer or play cards. Since there are practically no social activities at school (except for a few schools that have student fraternities), the Swiss youth meet in various youth clubs: sports clubs, recreational centers, church youth groups, movie clubs, etc.

Keep your ears open for the first opportunity to visit a club and join in its activities. It will not only add a further dimension to your life here, but will also bring you into contact with several other young people from many different backgrounds. Such contact is otherwise often difficult to make.

One note of caution, however: make sure that such extra activities fit into your family's schedule. Take a look at how your brother and sister works it. Or, if they aren't active, discuss it with your parents. Just bear in mind that your parents will probably plan quite a few "family" activities specifically for you and may be rather disappointed if you always have something else to do.

Don't scare the mailman

Letters from and to home are a touchy question. Although everyone tells you that you must cut down on your letter-writing, it's terribly difficult when you burst with news and know how many people are waiting for it. However, the sooner you can start *living here and only here*, the better you will live. Letters are constant reminders of what you are trying not to forget but to put into storage in order to make room for

something new. Besides the very high cost for the air postage, letters cost a great deal of time that you are stealing from your family and yourself. If you have any sense at all, you will find a way of having your family at home pass news around instead of writing to everyone yourself. Another point: Although you may feel like running to meet the mailman and hugging him when he brings you a letter from home, don't. It makes your family think you are homesick and it scares the mailman.

Don't hide all the news you get from home, though. You may find your family very interested to hear all about what's going on at home, and then it's your duty to tell them without having to be asked each time.

No habits

Don't ask the Swiss about their *"dating habits"*—they will tell you that they don't make a habit of it. It is impossible to give you a general indication, because there is no set of accepted rules. It is, however, essential to know that dating does not play the role that it does in the U.S., and you may well spend your stay here without a date at all (however, this is rather the exception). Going steady does not hold the same significance, either.

Your family is likely to have a strong feeling of responsibility for you, which you must respect. It will give you the patience to accept being treated like a child occasionally. During the first days here you were a dumb foreigner, and it is sometimes hard for a family to realize when you know your way around and hence can take care of yourself. Please be considerate enough to tell them where you are going and to call (or have somebody call them) when you won't make it back in time.

SCHOOL

School is the great scare in the beginning, and it always turns out much better than you expect. The first day will be bewildering. No matter how hard the local Swiss AFSers try, there may always be one teacher who hasn't got the word and will ask you "and what are you doing here?" Or, you may find yourself in an empty classroom after the break, because the class has gone to a special room and neglected to tell you. Don't take it too hard; you'll catch on soon. The important thing is to forget all you know about foreign students in American schools. Here there is no glamour attached to this position, and the best you can strive for is to be accepted like one of the others. If you find the reception from your classmates cool, it is because they are by nature reluctant towards any stranger. But you will invariably get a warm response if you take the initiative of being friendly, and many people are only waiting to be asked to help you.

Your "class"

There *is* a basic difference in class relations. Kids here tend to have fewer but closer friends and to move in smaller circles. Their realm is the class, which here means the approximately 20 students who stay together for all lessons. Ideally, this class is an entity, but you may have the bad luck of being in a class with rivaling groups so that it takes a good deal of diplomacy to stay on good terms with everyone. If your class is united, which luckily is very often the case, they may in all friendliness take a little time to integrate you, but once they have accepted you, you have made friends for a lifetime.

Swiss teachers

It also pays to take the same effort in your approach to the teachers, though they are far more distant from their students here than in the U.S., for example. There will always be some who are frankly not interested or who are even opposed to your presence in their class, but the great majority will respond very positively when you talk to them after a class and are very willing to give you some extra help if you need it. A few will even make an effort of their own to establish a personal contact with you.

Win slowly but surely

Your first main job is to convince teachers and students that *school is just as serious for you as it is for*

them. They tend to think that whatever you do here doesn't count for you anyway, so why should you bother? That's why you should take as many courses as you possibly can with your class (that is, all except other foreign languages in which you have no background) and why you should do all the assignments and take all the tests you possibly can and insist on being graded, even if you flunk in the beginning—and nobody expects anything else. It's a tough change to go right to the tail of a class and be a complete nobody knowing that in some subjects you will become an average student at the most. There simply are too many classes in which you don't have the necessary background. But people realize your situation and respect your seriousness of purpose and effort. Don't over-do it though. If school is all you think about, you will soon be called a "Streber" (teacher's pet) and you will also miss out on family life and many other experiences. Nobody expects the impossible from you! Don't always wait until the teacher asks you for some comments. Be willing to show some slides about your country in the geography lesson, and you will probably find your class a ready audience.

A word on *cheating*, which is a frequent sport in Swiss schools. Stick to your high standards and you will be respected for them. In other words, don't ever cheat for your own benefit; no harm to let others peek into your English test, though.

You will be "spoon-fed" much more in a Swiss school compared with an American one, for example, with its stress on individual thinking. But the material you are fed is in many instances of high academic quality. The "swallowing" on the other hand is more left up to you. That is, you are often expected to revise what has been given during the lesson without being told explicitly to do so. What hurts you most is procrastination: your family has probably planned something very special for the Sunday during which you were going to do your overdue assignments.

THE CHALLENGE

Contact—your great chance

To what extent you profit academically depends largely on the school and your personal background and effort. But what will be given to all of you is a great chance for contact, and this is of course the big word of your whole experience. It must not necessarily mean contact with a large number of people. Life in Switzerland is centered much more on the family. The amount of contact you find will depend largely on your personal initiative. You probably won't rely on your school class as a source of wide contacts and activities. Members of the class often live far apart and therefore are never together except during school hours.

Swiss people are reluctant to talk to strangers and smile at the foreigner. Just be a little careful in talking to strange men if you are a girl; it is easily misinterpreted! Don't be scared by the wolf-whistles and loud compliments you will collect from the many Southern workers in this country, but don't answer them. The situation of the foreign workers in Switzerland is one of the social problems to be solved. It's a question worth studying and worth commenting upon tactfully, if you must at all.

Try to take an active interest in Swiss politics and news, both on the national and local level. Even though international events and events happening in your country may seem far more important to you, don't lose sight of what is happening right around you. After all, Switzerland is your home for the year. Your family will certainly appreciate your interst, and you can learn a lot, too.

Keep smiling

You will find your host family and many other people doing a great deal for you and you would like to repay them. There is only one way: ***interest and gratitude***. If you find it hard to show enthusiasm when you can hardly lift your feet and someone suggests a climb to the tower of the cathedral, or hard to listen patiently when you are told the story of Wilhelm Tell for the seventh time, pretend you are Queen Elizabeth or the U.S. President on a State Visit, and you will find yourself accepting all this with a smile.

The Swiss are very proud of their country (rightly so) and personally insulted when you don't appreciate it. The AFSer who was reading a comic book aboard a steamship on Lake Thun while passing in front of the sunlit Jungfrau mountain was thrown overboard by an angry mob and drowned by acclamation!

THE SWISS AFS OFFICE

They may be slow at times in passing out information and you might even feel sometimes as if you were overly controlled, but the people in the Swiss AFS office really care and they are always ready to listen to you and to help you solve problems. Should you stop by in Zurich, they are very happy to see you, but they appreciate it if you could let them know beforehand.

Conclusion

And now your head is spinning with advice. Take this booklet as an encouragement, which it is sincerely meant to be, and never forget that it is very difficult to generalize any situation over here. You will certainly make your own discoveries which might be just the opposite of what you've expected after having read through these pages!

But remember one thing: BE AWAKE BE AWAKE BE AWAKE BE AWAKE BE AWAKE. Use your eyes and ears, your head and your heart for all they are worth. Do whatever you do with consciousness and responsibility. Don't be afraid of making mistakes and of laughing at yourself. Your greatest asset is your good will, and people will love you for it. Jump in headlong and swim with the stream; it will carry you! We wish you the best of luck and we envy you for being able to start what we are sad to finish.

Your Predecessors

A Letter to Natural Parents After the Student Departs

Editor's Introduction: This letter is sent by AFS/UK to the natural parents of students sent to other countries. The parents receive this letter about two months after their son or daughter has left the home country.

Dear Parents:

Your son or daughter has been in the States for nearly two months now. I expect that you are receiving a variety of letters, perhaps some with a touch of homesickness, some filled with elation for all that is happening. The experience of settling in with another family in another culture is very overwhelming, and the reactions to that experience can range from intense "highs" with an occasional "low" to an inclination to be critical which comes from having to make too much of an adjustment in a short period of time, to perhaps not even writing very often. All can be termed "normal" reactions.

The most important thing for families and friends at home, as I believe I mentioned at orientation, is to write chatty, supportive letters to your child. What he or she really wants to know is about your routine lives, day to day events, friends and family. This is especially helpful at this time of the AFS year when the student is adjusting to a new environment.

Try not to overuse the telephone. More often than not, it can be disruptive to your child's settling in. The occasional phone call to report A or O level results,* to say happy birthday, or at the holidays is, of course, all right. Greater dependency on the telephone for communication with your child is simply an unnecessary expense.

If you are worried about your child's placement, there are things to do. The local AFS chapter or committee should be the ones to sort out any problems your child may be having. Encourage your son or daughter to speak with his or her counsellor or someone in the chapter. If you have real concerns which you think are not receiving attention, please write or be in touch with me or Lynda Newell in the National Office. We would be happy to discuss the matter and if necessary, to get in touch with AFS in the hosting country.

At the risk of sounding like a broken record...the subject of travel and visits to your child during the course of the AFS year. AFS strongly discourages any visits by natural families to their child and host family. This, for a variety of reasons. The host family has already agreed to take your child into their home for a year; even though they may say yes to a visit, it could be a burden for them. Secondly, like phone calls, it could be disruptive for your child; i.e., to be confronted with his or her two families is sometimes difficult for the student to handle even though they may not think so when contemplating the idea. It is also possible that you may inadvertently put your child in the position of having to choose between spending time with you and doing something else—at school, with the family, or with friends.

Please be in touch with me should you receive an invitation to visit. I know the temptation. The desire to see one's child and share in the experience can be very great. I would, however, appreciate the opportunity to discuss the particular situation with you before any plans are laid.

Better, I think, to plan a holiday in the next year or two when the host family and community would be better able to welcome you, and when your child could then show you without such emotional pressure where he or she had spent the AFS year.

I do hope that the experience that your child has just begun will develop over the year, and that he or she

*A and O levels are public examinations taken by a large number of students throughout the United Kingdom. Students sit for A level (Advanced Level) at the age of 18, and O level (Ordinary Level) at the age of 16. An individual's future career prospects, including the possibility of gaining a place at college or university, is determined to a large extent by the results achieved in these examinations.

will both give and receive, and that you, the family, will also feel a part of the AFS year through your child's letters.

Finally, many of you have become involved with a local AFS branch through the process of selection, placement and orientation over the past year. I encourage you to continue that involvement—I'm certain that the branch will be keen to hear about your child's experiences, and AFS organisations are always grateful for your support and involvement. Some of you, however, live some distance from an AFS branch. AFS is eager to have its programmes publicised to as many people as possible. Towards that end, I have enclosed several copies of this year's literature in the hope that you might show it to a friend, take it to the local school, scout group, church organisation—any place where you think the information might spark some interest.

Please know that AFS is always delighted to hear from you.

Yours sincerely,

AFS/United Kingdom

A Letter to Natural Parents Before the Student Returns

Editor's Introduction: AFS/New Zealand sends a letter to the natural parents in New Zealand just a few weeks prior to the students' return home.

Dear Parents:

This is just a letter to say that you have not been forgotten in all the flurry of preparation for the arrival of your students back in New Zealand! AFS/NZ cares very much about you and the part you have played—and are playing—in the AFS experience. You are probably becoming very excited about the imminent arrival of your son or daughter back to your family and may even be counting the days. I should like to share a few thoughts with you concerning your child's return.

I expect that many of you will be somewhat bewildered by the student who arrives back in your household. A year is a long time for someone to be gone and he or she will, undoubtedly, have changed a great deal since last you were together. Some of the changes will be mild ones—new mannerisms, new accent, new clothes, etc.; others will be more subtle and deep-seated. Please remember that if your child had spent the last year at home with you, he would also have changed and matured a great deal. You might not have noticed the radical change, however, through day-to-day contact. At this age most teenagers go through some pretty serious questioning concerning life in general, themselves, sex, world situations, etc., and may have come to some conclusions without having you there to discuss the questions. So don't be surprised if your child has turned into a more mature, sensitive, aware person! In addition to all these normal growing experiences, he has had a tremendous growing experience through his year abroad by doing some hard adjusting to a new and different life-style. Even though they are excited about returning to their own homes and families, many students may be apprehensive too—wondering if things are still the same. Will they still have things in common with their family and friends? They will need your love and encouragement at this special time.

I hope that you will keep in touch with your local Branch after the return of your student. You can be invaluable to them through your support of AFS and they, in return, can help you in your readjustment process with your child. If at any time you have any questions with which you feel you need help, please do not hesitate to contact your local counselling coordinator or National Office.

(At this point, specific return travel arrangements are explained.)

Again, please do not hesitate to write if you have any further questions.

Sincerely,

AFS/New Zealand

V Documents for Post-Return Orientations

A. A Self-Assessment Questionnaire for Students

B. Some Questionnaire Items to Help Post-Return Adjustment

Editor's Introduction: AFS/Venezuela distributes a questionnaire to its students when they return home to Venezuela. Its purpose is to help the National Office evaluate the success of the students' experiences, and to help each student to assess his or her current values, opinions and ambitions. The first 20 items (not reproduced here) ask for information about the student's previous travel experiences, the types of communities in which he or she has lived, the degree to which the student gained knowledge of the language and culture of the host country, and the student's impression of the benefit of the AFS experience. The remaining items, which are included on the following pages, deal with certain feelings and attitudes of the students; they may be used as the basis for group discussions. The translation of this document was made by Thom Spilka and Ardith Dentzer of the AFS staff in New York.

AFS VENEZUELA—REORIENTATION

By completing this questionnaire you will be helping AFS in evaluating its programs. Therefore, be as precise and sincere as you possibly can in your responses. For each question, circle the response that best reflects your individual feelings and opinions.

Although we ask that you include your name, this information will be CONFIDENTIAL. The questionnaire will be used only by the office staff, and will NOT be given to the committees or general personnel of AFS.

****

(Part 2)

Answer the questions or react to the statements that follow according to the group of responses listed below. Circle the letter of the best response to each question or statement.

A. Definitely yes.
B. Yes.
C. Indifferent, not sure.
D. No.
E. Definitely no.

1. Would you be willing to live in another country permanently?
   A B C D E

2. Would you live in another country for two or three years?
   A B C D E

3. Participating regularly in religious services is important to me.
   A B C D E

4. Some type of daily exercise is important to me.
   A B C D E

5. I can say that I have an excellent knowledge of my own culture.
   A B C D E

6. I am in agreement with the political policies of my country.
   A B C D E

7. I generally prefer to be with a group of people than to be alone.
   A B C D E

8. I am (or would like to be) a member of an association that works toward solving social and political problems.
   A B C D E

9. I consider myself happy with my personal life.
   A B C D E

10. Never should a minority be allowed to impose itself upon the majority.
    A B C D E

11. What happens to a person can depend on the strength of that person's will.
    A B C D E

12. My points of view and values are very similar to or the same as those of the people my age in my home community.
    A B C D E

13. Academic knowledge is important for life.
    A B C D E

14. The people with political and economic power can change society better than any other individuals.
    A B C D E

15. It is the responsibility of the government to provide free education and health care for its citizens.
    A B C D E

16. A formal study of social class structure and family organization should be included in the AFS program.
    A B C D E

17. My non-political attitudes such as manner of dress, life style, social activities, etc., are conservative.
    A B C D E

18. I have developed a close relationship with the majority of the members of my host family.
    A B C D E

19. My AFS experience has helped me gain a better understanding of my own culture.
    A B C D E

20. If your program involved going to school, did you do well in school? (If school did not form a part of the program, do not answer this question.)
    A B C D E

21. During the program I became more tolerant of other points of view.

    A B C D E

22. During the program my values changed considerably.

    A B C D E

23. Before having left for your AFS experience, were you provided with what you consider sufficient information about the program in general?

    A B C D E

24. Before having left for your AFS experience, were you provided with what you consider sufficient information about your host community and host family?

    A B C D E

25. Did the local committee of the host country help you in preparing for your new experience?

    A B C D E

26. Did the national office of the host country help you in preparing for your new experience?

    A B C D E

27. As a result of your AFS experience, do you feel better prepared to compete in the world, and for life in general?

    A. Much more in all ways.
    B. Much more in some ways, but not in others.
    C. The same as before.
    D. Less than before.

Editor's Introduction: The Research Department of AFS International recently developed a brief questionnaire that is designed to ease recent returnees into a discussion about their readjustment to their home culture and community. It is recommended that this questionnaire be completed by the students at a post-return orientation session held one to two weeks following their return home. The completed questionnaire may be used both as the basis for a discussion about readjustment, and as a diagnostic tool that indicates those returnees who may need special individual counseling.

READJUSTMENT QUESTIONNAIRE

Answer the questions that follow according to the list of responses below. After each question, circle the letter indicating the response that is most accurate in your own case.

A. Yes, definitely.
B. Yes, to some extent.
C. Uncertain.
D. No, not much.
E. Not at all.

1. Before leaving your host country, did you assume that you would have no problem in readjusting to your home community and culture?

   A B C D E

2. Since returning, have you had the feeling that your family and friends think you are behaving in a strange or inappropriate way when you act towards them as you had learned to act towards loved ones in your host country?

   A B C D E

3. Since returning, have you felt frustrated because you are eager to talk in great detail about your AFS experiences, but find that your family and friends are unable to appreciate what you are saying or are uninterested in listening?

   A B C D E

4. Did the home to which you returned seem strange and unfamiliar to you?

   A B C D E

5. Since returning, have you found that your family and friends anger you by treating you just as they had treated you before you departed to begin your AFS experience?

   A B C D E

6. Since returning, have you discovered yourself making your family and friends angry by talking a great deal about the family and friends you now have back in your host country?

   A B C D E

7. Since returning, have you experienced any feelings of isolation or rejection due to the fact that you have become much more knowledgeable than others about certain topics, or that you have changed your attitudes and beliefs about many important things?

   A B C D E

8. Since returning, have you started to feel negative or critical about certain features of life in your community that you previously approved of or at least took for granted?

   A B C D E

9. Since returning, have you begun to feel impatient or even angry with your family and friends because they seem uninterested in other peoples and cultures, or unconcerned about important global issues?

   A B C D E

10. Have you started to make an effort to deal with your concerns about readjustment by arranging to talk at length with other community members who have also spent long periods of time living in a different culture?

    A B C D E

Editor's note: On questions 1 through 9 above, responses "A" and "B" indicate returnees who are having common difficulties in readjusting to their home culture and community. On question 10, however, a response of "A" or "B" indicates that the returnee is taking a positive step to deal with his or her readjustment difficulties.

Section VI

opzioni **förslag** **vorschläge** **suggestions**

sugerencias **sugestões** **öneriler**

අදහස් 提案

*Editor's Introduction: In each edition of the **AFS Orientation Handbook**, the "Suggestions" section offers to orientation facilitators a collection of ideas that may be useful in planning or running orientation sessions. The principal characteristic of these ideas is that they can be described in a few short paragraphs. In execution, however, they may require any amount of time to plan and carry out.*

Four suggestions appear on the following pages. The first two, which we have entitled "Advance Feedback for Facilitators" and "Quiz for Host Parents," were submitted by Jack Brennan, a Rep in Southern California. The third, "Children's Games Exchange," was contributed by Rachel Hoeflinger, a Rep in Ohio. The fourth, entitled "Discussions of National or Global Issues," was developed by Pat Rickling, a Rep in Florida.

Contributions for the "Suggestions" section of future editions of this handbook will be welcomed. We are especially eager to receive appropriate ideas developed outside the United States of America.

Advance Feedback for Facilitators: Any meeting where a goal is for the facilitator to provide information to the participants.

Purpose: To insure that all questions and problems of participants are explicitly dealt with by the time the meeting ends.

The facilitator begins the meeting by passing around index cards (or small pieces of paper). He asks the participants to write down the major questions and problems that they have. He then collects the cards, puts them aside, and proceeds with the meeting as planned. Just before the end of the meeting, he gets the cards again and reads each one aloud. If there are any questions or problems that haven't been dealt with in the course of the meeting, the facilitator responds to them as he reads the cards.

Quiz for Host Parents: Pre-Departure; Host Parents

Purpose: To provide a means for beginning a detailed discussion with a group of host parents about their expectations for the hosting experience and about the expectations that AFS has of them.

Prior to a pre-departure orientation meeting for host parents, the facilitator develops a true-false quiz having 10 to 30 items.* Each item should be designed to clarify an expectation that AFS has of host parents, or an expectation that host parents may have of the coming experience. Here are a few examples from the quiz that was submitted with this suggestion:

Host families are expected to provide a full program of activities, including travel, for their AFS students.	T	F
Host brothers and sisters should expect to accompany their AFS student whenever he or she attends a school function or other social event.	T	F
The AFS student should be encouraged to call you "mom" and "dad."	T	F
The AFS student should enjoy special treatment in your family because he or she is a guest in this country.	T	F
Two rules that are strictly enforced on students by AFS are (1) no drugs and (2) no driving.	T	F

The quiz should be duplicated so that each family represented at the meeting may have one copy. (If this is not possible, the quiz may be written on a flip-chart or blackboard before the meeting begins:) At the beginning of the meeting, a copy of the quiz (or a piece of blank paper) is distributed to each host family, and they are given 10 to 15 minutes to complete it. The quiz is *not* collected and scored. Instead, each item is discussed in turn. The correct response is given, the reason for that response is explained, the implications for the coming hosting experience are discussed, and relevant questions are answered.

*NOTE: True-false quizzes may be unfamiliar in certain cultures. It is not essential to the success of this exercise that the true-false format be used. *Any* type of quiz—such as a series of open-ended questions—is acceptable so long as the 10 to 30 items enable the host parents to begin to think about their expectations and those of AFS.

Discussions of National or Global Issues: Any phase of orientation; Students

Purpose: When used during pre-departure orientations: to provide students with an opportunity to practice discussing issues pertaining to their home nation. When used in during-the-experience and post-return orientations: to provide students with an opportunity to debate issues that are global in scope.

Prior to an orientation meeting involving students, the facilitator prepares a series of discussion items (in the form of questions, problems, or dilemmas) pertaining to national and/or global issues. These items should concern primarily national issues when prepared for a pre-departure orientation; they should concern primarily global issues when prepared for a during-the-experience or post-return orientation. Virtually any type of important issue can be included: political, social, economic, religious, ecological, or whatever. Here are a few examples of discussion items:

> If you were a member of a group whose goal was to plan a series of practical steps to achieve lasting world peace, what would be the first five steps you would recommend? Why?
>
> What has been the policy of your national government with respect to the Indochinese "boat people" and other refugees throughout the world? Do you believe this policy should be continued or changed? Why?
>
> If you had to give up one of the following, which one would you choose? Why?
> - religious freedom
> - political freedom
> - economic prosperity
>
> Within your lifetime, or if not, within your children's lifetime, supplies of petroleum all around the world probably will begin to show unmistakable signs of running dry. What steps, if any should be taken in this decade to deal with this situation? Why?

The number of discussion questions that the facilitator should prepare should be equal to the number of students that will attend the orientation meeting divided by six.

At the orientation meeting, the facilitator divides the students into small groups of approximately six members each. Care should be taken to insure that the composition of each small group is as diverse as possible. Each small group should have a room or relatively secluded area in which to meet, and pencils and paper should be available so that one member of each group can take notes.

The facilitator assigns to each group one of the discussion items. He then asks the groups to go to their respective meeting places and to discuss the item for 15 to 20 minutes. The object of the discussion is for the group to attempt to arrive at a more or less unanimous opinion, and to develop an explanation or defense of that opinion.

After the small group discussions are ended, the facilitator brings the entire group of students back together. He asks a spokesperson from each group, one after another, to report on the group's discussion. The spokesperson should state the item discussed, report the group's opinion about that item, and explain why the group arrived at that opinion. Each report should last five to ten minutes.

After each report, the facilitator should open the floor for questions, comments, counter-arguments, and other pertinent remarks. These periods of open discussion should each last about ten minutes.

It is important for the facilitator to keep careful track of the time allowed for small group discussions, reports, and general discussions, so that every small group has approximately equal time (15 to 20 minutes) to report its opinions and have them discussed by the whole group. In other words, the last small group to report should not have its time cut short because others were allowed to run over their allotted time.

Children's Games Exchange: During-the-Experience; Students

Purpose: To enable students from different cultures to get acquainted with one another in an informal and carefree manner, and to encourage them to learn something about each other's cultures.

This activity is intended for a during-the-experience orientation event (such as a mid-year conference) where AFS students from a variety of cultures are in attendance for two or more days. Each student, or each group of students from the same culture, is invited to teach the others a favorite game that they played as children. Each game is played for a while, after which another one is learned and played by the group. If the group is large, or if many different cultures are represented, several smaller groups may be created for the exchanging of games. Plenty of time should be allowed for this activity, since the students are likely to become enthusiastic players as they re-create the spontaneity and carefree participation of childhood.

Note that the "Children's Games Exchange" may be more successful if each student is informed well in advance that he or she will be expected to lead a game, and is asked to bring along any objects or materials that are necessary to play that game.

Annotated Bibliography

This year we are including in the bibliography only books and articles that were written by non-U.S. authors, or that were published by non-U.S. publishing houses, or both. For assistance in obtaining copies of any of the items cited below, contact the Director of Research at AFS headquarters in New York City.

- Andrea, Pat, and de Boer, Herman Pieter. *Nederlands Gebarenboekje.* 1980. This amusing little book was written because the authors noticed that in international dictionaries of nonverbal communication, gestures in common use in The Netherlands are usually absent. The book includes many drawings and brief explanatory statements in Dutch, and could be useful in programs aimed at orienting people to the society and culture of The Netherlands. The publisher is Elsevier Manteau, with offices in Amsterdam, The Netherlands, and Brussels, Belgium.

- Barnlund, Dean. *Public and Private Self in Japan and the United States.* 1975. This interesting book, subtitled "Communicative Styles in Two Cultures," compares the United States and Japan with respect to those aspects of the self that are felt by members of the two cultures to be public and private. Included are discussions of the extent to which individuals in the two cultures engage in self-disclosure by verbal and nonverbal means, and of the methods by which they attempt to prevent disclosure of private aspects of the self. This book will be of interest to those planning a visit to Japan, and to those studying the theory of intercultural relations. It is published by The Simul Press in Tokyo. To order, send $14.50 to International Scholarly Book Services, 10230 Southwest Park Way, Portland, Oregon 97225, USA.

- Casse, Pierre. *Training for the Cross-Cultural Mind.* 1979. This manual, by the Belgian sociologist who is the immediate past president of SIETAR (Society for Intercultural Education, Training, and Research), includes all the information one needs to lead 17 different intercultural training workshops. Casse's training approach is experiential in nature and is heavily influenced by thinking and practice associated with gestalt therapy, small group dynamics, sensitivity training, and the psychological theories of C. G. Jung. Many of the workshops take up issues and problems in cross-cultural communication. Casse's manual will be of more interest to those who have had some experience in leading intercultural training sessions. To order, send $16.25 to SIETAR, 1414 22nd Street N.W., Washington, DC 20037, USA.

- Collett, Peter. "Training Englishmen in the Non-Verbal Behavior of Arabs." *International Journal of Psychology,* Vol. 6, No. 3 (1971), pp. 209-215. The author, of Oxford University, carried out a research project in which he trained English university students in the performance of a number of nonverbal behaviors commonly employed in polite face-to-face interaction in the Arab world. These Englishmen then practiced these behaviors during encounters with Arab students. In addition, untrained English "controls" met with the same Arab students. After these meetings, the Arabs were found to have a strong preference for future interactions with the trained Englishmen instead of with the controls. Of special interest is the fact that the training of the Englishmen was accomplished in approximately 20 minutes. The article includes a description of the behaviors that the Englishmen learned during the training.

- Condon, John, and Kurata, Keisuke. *What's Japanese about Japan.* 1974. More than 300 photographs as well as an interesting text combine in this book to explore over 30 different themes found in the life of the Japanese. The themes are stated in terms of concepts such as silence, arrangement, repetition, and exchange as well as in terms of practical features of life such as schools, health, and facial expressions. Condon and Kurata attempt to provide their readers with an understanding of Japanese culture rather than suggesting specific behaviors for visitors to practice while in Japan. To order, send $16.40 U.S. or Y3,600 to Shufunotomo Co. Ltd., 1-chome, Surugadai, Kanda, Chiyoda-ku, Tokyo 101, Japan.

•Craig, JoAnn. *Culture Shock! What Not to Do in Malaysia and Singapore, How and Why Not to Do It.* 1979. This book is a guide for Western families who are living in Singapore or Malaysia. It includes detailed descriptions of the etiquette and patterns of behavior of the Chinese, Malay, and Indian peoples who live in those two countries. Craig provides information about appropriate and inappropriate behaviors in a variety of social circumstances, such as while shopping, attending weddings or funerals, visiting a home, and so forth. Besides being comprehensive and practical, this book includes numerous photographs. To order, send $12.35 in the currency of Singapore and Malaysia to Times Books International, Times Center, 1 New Industrial Road, Singapore 1953, Singapore.

•Deutscher Akademischer Austauschdienst. *Research on Exchanges: Proceedings of the German-American Conference at Wissenschaftszentrum.* 1981. This large volume is a collection of papers presented at the U.S.-German Conference on Research on Exchanges, which was held in Bonn, Federal Republic of Germany, in November 1980. The conference brought together leading scholars and practitioners from the two nations to discuss research as well as other matters of interest to those involved in international exchange programs. The papers themselves are relatively short "think pieces" rather than scholarly essays, and cover a wide range of subjects including the state of research into exchanges, the transfer of knowledge from industrialized to less developed countries, the psychology of intercultural action, the mental health aspects of exchanges, the possibilities of experiential learning in transnational contexts, and many others. There are 24 papers in all. In addition, the volume includes a bibliography and a glossary of American and German technical terms. The entire volume is in English. Copies of this volume are not readily available. Anyone who thinks he might be interested in reading portions of it should contact the Director of Research at AFS International in New York; the director will mail a copy of the entire table of contents after which the interested party may request from the Director of Research copies of one or more individual papers.

•Eide, Ingrid, editor. *Students as Links Between Cultures.* 1970. This "Peace Research Monograph," from the International Peace Research Institute in Oslo, deals almost exclusively with international student exchange at the university level. In the first part of the book, scholars who have spent their careers working with foreign students describe the situation of those students as well as of those who assist them in their academic pursuits. The second part reports the findings of a UNESCO research project in which students from Iran,India, and the United Arab Republic were interviewed regarding their adjustment abroad after their return from two or more years of study in the United States, the United Kingdom, and West Germany. Of special interest to some will be the "Bibliography of Studies on Foreign Students," with 167 citations, prepared by Diether Brietenbach (pp. 99-107). This book was published by Universitetsforlaget, Blindern, Oslo 3, Norway, but no longer is available for sale.

•Harrap & Co. Ltd. *Life in a _____ Town.* This is a series of small books authored by different individuals and published beginning in the late 1960s. The titles available at this time include

Life in an Austrian Town
Life in a French Town
Life in a French Family
Life in an Italian Town
Life in a Russian Town
Life in a Spanish Town
Life in a Swedish Town
Life in a West German Town

Each book focuses on a fictitious small town in the country in question, describing the buildings and institutions found there and attempting to give a feeling for the quality of day-to-day life. Not only are photographs and diagrams included in considerable number, but foreign language vocabulary is integrated into the text. The books are intended for classroom use, but could be quite valuable as background readings for students and even adults who are preparing to visit towns in the countries included in this series. The books are published by George G. Harrap & Co. Ltd., 182-184 High Holborn, London WC1V 7AX, England. In the United States, they cost $3.45 each and are distributed by National Textbook Company, 8259 Niles Center Road, Skokie, Illinois 60077, USA.

•Hawes, Frank, and Kealey, Daniel. *Canadians in Development. An Empirical Study of Adaptation and Effectiveness on Overseas Assignment: Technical Report.* 1979. This lengthy research report is of interest primarily because of the finding that four specific interpersonal skills were consistently related to success on assignment in foreign countries: (1) flexibility and openness, (2) respect for others, (3) ability to build and maintain relationships, and (4) ability to accurately perceive the needs and feelings of others. The report is free, and may be obtained from the Briefing Center, Canadian International Development Agency, 200 Promenade du Portage, Hull, Quebec K1A 0G4, Canada.

•Kagitcibasi, Cigdem. "Cross-National Encounters: Turkish Students in the United States." *International Journal of Intercultural Relations,* Vol. 2, No. 2 (Summer 1978), pp. 141-160. This research report is by Cigdem Kagitcibasi, a professor at Bogazici University in Istanbul and a Trustee of AFS. Her research concentrated on discovering the effects of a year in the United States on AFS students from Turkey. Among other things, she found that the AFSers increased in worldmindedness and self-reliance, and decreased in authoritarianism, fatalism, and the extent to which they based their outlooks on their religious beliefs. She found other attitudes that did not change over the year abroad, and still others that changed over the year, but not as a result of the intercultural experience. For a single copy of the Summer 1978 issue of the *International Journal of Intercultural Relations,* send $10.00 to Pergamon Press, Fairview Park, Elmsford, New York 10523, USA.

•Marris, Peter. *Loss and Change.* 1975. Marris, an English social scientist, set out to write a book about the grieving process that follows profound loss or change. But his first chapter, entitled "The Conservative Impulse," is a cogent explanation of why interpersonal contacts across cultures lead to personality disruption (culture shock) as well as to interpersonal misunderstandings. Even though Marris makes no specific mention of cross-cultural problems of an interpersonal nature, his discussion of the deep human need for regularity and predictability in everyday affairs is useful in helping us understand why dealings with culturally different people can be so difficult and disorienting. This book was published by Anchor Press/Doubleday, Garden City, New York, USA, but no longer is available for sale. The Director of Research at AFS International will mail a copy of the first chapter to anyone who requests it.

•Phillips-Martinsson, Jean. *Swedes as Others See Them.* 1981. The author, an Englishwoman who has lived in Sweden for many years, surveyed 100 businessmen from a variety of cultures in order to learn their impressions of the Swedish businessmen with whom they had dealt. Adding this information to her own first impressions of Sweden, Phillips-Martinsson explains to Swedes how their customs may be misunderstood by non-Swedes. Her book also is useful for non-Swedes who would like to obtain a practical understanding of Swedish customs and behavior. The book includes many humorous illustrations. To order, send $15.25 U.S. or SEK 84, - to Affarsforlaget, Box 3188, 105 63 Stockholm, Sweden. The book also may be purchased for $17.50 from The Swedish Book Nook, 235 East 81st Street, New York, New York 10028, USA.

•Ruben, Brent D., and Kealey, Daniel J. "Behavioral Assessment of Communication Competency and the Prediction of Cross-Cultural Adaptation." *International Journal of Intercultural Relations,* Vol. 3, No. 1 (Spring 1979), pp. 15-47. Ruben and Kealey, who were associated with the Canadian International Development Agency, explored the relationships between interpersonal and social competence on the one hand, and patterns of success and failure in adaptation to a new culture on the other. Essentially, they assessed the degree to which 19 Canadians possessed seven interpersonal communication skills prior to leaving for an assignment in Kenya, then, one year later, assessed the same individuals with respect to the success or failure of their adaptation. They found that the seven interpersonal skills *were* useful in predicting success or failure in adaptation—but not always in the way that one might expect. For example, the Canadians who, prior to leaving for Kenya, were found to be

empathetic, relativistic, nonjudgemental, oriented toward human relations, and tolerant of ambiguity (qualities generally assumed to be useful in adapting to a new culture) turned out to suffer the most severe cases of culture shock after they arrived in Kenya. This article will be highly thought-provoking for those who design cross-cultural orientation programs. Reprints of this article are available from Brent D. Ruben, Department of Human Communication, 101 Van Dyck Hall, Rutgers College, New Brunswick, New Jersey 08903, USA.

•Stening, Bruce W. "Problem in Cross-Cultural Contact: A Literature Review." *International Journal of Intercultural Relations,* Vol. 3, No. 3 (1979), pp. 269-313. The author, of the University of Western Australia, reports on his examination of literature bearing on the matter of misunderstandings between persons engagaed in cross-cultural relationships, and describes various approaches that have been used in investigating the problems of cross-cultural contact in international organizations. The article closes with an extensive bibliography. It will be of value primarily to those interested in the theory of intercultural relations. Reprints are available from Bruce W. Stening, Department of Management, University of Western Australia, Nedlands, 6009, Australia.

•Yebio, Bereket. "World-Citizen Responsibility: Some Characteristics of Attitude Development." *Pedagogisk-Psykologiska Problem,* No. 168 (1972). The author, an Ethiopian, constructed a test battery with the aim of measuring some aspects of "world citizen responsibility," that is, attitudes towards the knowledge of foreign peoples and international relations. The battery was administered to 538 pupils in grades 4 through 9 (ages 11 through 16) in Swedish comprehensive schools. For several cognitive-evaluative variables, he found that older students showed more instances of negative stereotypes. On the other hand, openness to personal contacts outside the immediate group showed a positive development with age. The boys knew more about international affairs, but the girls showed more positive attitudes towards foreign peoples and international relations. This document is available only in Swedish. Individual copies are available without charge from Pedagogisk-Psykologiska Institutionen, Lararhogskolan, Fack 200 45 Malmo 23, Sweden.

•Yousef, Fathi S. "Cross-Cultural Communication: Aspects of Contrastive Social Values between North Americans and Middle Easterners." *Human Organization,* Vol. 33, No. 4 (Winter 1974), pp. 383-387. The author, a native of Egypt, discusses a number of subtle but important differences in the patterns of behavior and habits of thought characteristic of Middle Easterners and natives of the United States. He shows how these differences can lead to serious mutual misunderstandings and even feelings of outrage (even though no ill will whatsoever was intended), and illustrates his points with interesting anecdotes drawn from his own experience. This article will be useful to those planning a visit to the Middle East, and to those studying the theory of intercultural relations. (Note: Some libraries may catalogue this journal under the title *Journal of the Society of Applied Anthropology.*)

Evaluation Questionnaire

The people who developed the *AFS Orientation Handbook: Second Edition* would like to receive your reactions and suggestions. Please share your thoughts with us. This sheet may be folded and mailed (as indicated on the reverse side), or you may mail it to us in an envelope.

_____ Name of the nation where I am currently living.

☐ I am directly associated with AFS as a volunteer or staff member.

☐ I am not directly associated with AFS at this time.

I found the article in Section II, "Thinking About Orientation,"
excellent. good. average. poor. (not applicable)

I found Document III-A, "A Handbook for Students,"
excellent. good. average. poor. (not applicable)

I found Document III-B, "Host Country Information for Students,".
excellent. good. average. poor. (not applicable)

I found Document III-C, "A Letter to Host Parents,"
excellent. good. average. poor. (not applicable)

I found Document III-D, "A Handbook for Hosting Schools,"
excellent. good. average. poor. (not applicable)

I found Document IV-A, "Some Suggestions for Newly Arrived Students,"
excellent. good. average. poor. (not applicable)

I found Document IV-B, "A Letter to Natural Parents After the Student Departs,"
excellent. good. average. poor. (not applicable)

I found Document IV-C, "A Letter to Natural Parents Before the Student Returns,"
excellent. good. average. poor. (not applicable)

I found Document V-A, "A Self-Assessment Questionnaire for Students,"
excellent. good. average. poor. (not applicable)

I found Document V-B, "Some Questionnaire Items to Help Post-Return Adjustment,"
excellent. good. average. poor. (not applicable)

I found Section VI, "Suggestions,"
excellent. good. average. poor. (not applicable)

I found Section VII, "Annotated Bibliography,"
excellent. good. average. poor. (not applicable)

☐ I am enclosing additional reactions and suggestions on a separate sheet.

☐ I would like to receive research reports and other publications of the Research Department of AFS International. My address is below.

☐ I would like to receive a copy of the *AFS Orientation Handbook: First Edition.* My address is below.

☐ I would like to receive general information about AFS International and its programs. My address is below.

AFS International/Intercultural Programs
313 East 43rd Street
New York, N.Y. 10017
U.S.A.

Please tape here.